“Telling Another Kind of Story”:
Enduring Tensions in Preparing Secondary English Language Arts Teachers for Antiracist Pedagogical Change at the Personal, Instructional, and Curricular Levels

by
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A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctorate of Philosophy
(Educational Studies)
in the University of Michigan
2021

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Dedication

This dissertation is dedicated to

Bobbie Jean Shepard
my mentor teacher and dear friend

Thank you for teaching me how to become a teacher.

Acknowledgements

To my partner, Tyler Nichols, thank you for understanding me, for loving me despite my many flaws, for supporting me always, and for taking care of me. There are so many things in my life that I would not have pursued if you had not helped me to see that I was strong enough to endure them if that was my choice. My life is joyful and abundant because of you, and I have much more courage because you are a part of my life. I hope always to keep my promise that no work will ever be more important than our relationship. Thank you for reminding me that we can always take time to pause and to process, to play and to laugh, and to find peace with the present moment. I love you.

To my committee members, Enid Rosario-Ramos, Maren Oberman, Deborah Ball, and Ruth Behar, thank you for feeding my learning while nourishing my soul.

To my advisor, Enid Rosario-Ramos, thank you for your patience with me, for your commitment to your responsibility for me, and for being a constant in my life for the past six years. Thank you for your mentorship, for the generosity of your time, for your care, for your expertise, and for your reassurance in moments when I felt defeated. This dissertation is a reflection on your skill as an advisor and an artifact of the impact that you have had on me. In ways both professional and personal, you have made things which have felt impossible become possibilities for me, and I hope that you are proud of everything that you have done for me.

To Maren Oberman, thank you for challenging me to reconsider and reimagine what I believe to be possible in the classroom. Thank you for helping me to heal from my own past so that I can hold hope for many possible futures. Thank you for your honesty, your criticality, and your humility. Thank you for engaging with me in a way that allows me to trust you, to believe in you, to believe in myself, and to continue to learn with you.

To Ruth Behar, thank you for teaching me that scholarship that is compassionate, courageous, rigorous, important, and needed is created by those who are unafraid to dare to be their whole selves and to honor the whole humanity of others. Thank you for reminding me to hold tenderly a lost part of myself, for helping me to renew my voice as a writer, and for encouraging me to believe that I have stories worth telling.

To Deborah Ball, thank you for your care and your thoughtfulness in our many meetings. Thank you for being truly present with me in the time that we have shared together so far. For this dissertation, thank you for inviting me to be myself. Thank you for urging me to remember that I had choice and agency in what I wanted to do and in how I wanted to do it. Thank you for your trust and confidence in me. Thank you for allowing me to share many pieces of myself with you and for sharing many pieces of yourself with me.

To my mentor teacher and dear friend Bobbie Jean Shepard, thank you for teaching me how to become a teacher. Thank you for teaching me how to teach for justice in a place where teaching for justice is not necessarily welcomed. Thank you for many years of friendship and trust. I certainly would not be the teacher I am today without your mentorship, guidance, and love. I carry the legacy of your teaching in my own practice, and I am proud to have learned from you for many years.

To my best friends Stephanie Corkery and Mary Beth Smith, thank you for laughing with me and crying with me and for sharing many years of friendship. Thank you for reminding me that my life is so much more than a paper or a project and that I am always deserving of love even when the dynamics of life may make me believe differently. Thank you for showing me that emotion is not a weakness and for helping me to find everyday opportunities for creativity. Thank you for your tenderness, for your commitment to our friendship, and for loving me and each other.

I would like to thank and acknowledge my families. To my parents and brother, Jim, Janet, and Neal Jacobs, thank you for loving me and for supporting me and for always trying to understand me. Thank you for raising me to be healthy and happy and for reminding me that home is always waiting for me with a warm meal and a hug. To my hānai family, Lin, Marcie, Robert, Jasmine, Harold, and Katie Wong, thank you for letting me into your family, your home, and your lives. Thank you for feeding me mangoes and for sitting with me in the sand. To Bang Family, thank you for giving me life and for holding onto the hope that one day I would have the strength to find you.

To Yuji Huang, thank you for staying my sister. I have always felt safe with you, encouraged by you, and inspired by you, and I am thankful for the many ways that we have continued to grow together although we have often been continents apart.

To Brittni and Lavour Addison, thank you for always planning your future to include Tyler and me. Thank you for being a beautiful example of love and commitment to partnership and friendship. I look forward to a lifetime of long visits, good meals, bad movies, and anniversaries of many meaningful moments. To Aria, thank you for being a song of hope in my life.

To Brendin Brown, Jenilea Heath, Tristan Holmes, Salem and Sam Hummel, Murray Hustead, Kyle Scholl, and Garett Taketa, thank you for reminding me that no time is too much and that no distance is too far for friendship.

To Ebony Perouse-Harvey, thank you for loving me, for celebrating me, for working with me, and for embracing me as a part of your life. To Zeeke, thank you for feeding me. To Ezekiel, thank you for your smiles and your snuggles. I look forward to sharing many meals with you.

To AC Webre and Jon Hartman, thank you for being my first friends in Ann Arbor and some of the truest friends I have had in my life. Thank you for creating a friendship rooted in reciprocal love, a friendship where giving leads only to more abundance. Thank you for the cakes, the carbonara, and our not-so-secret trips to Cedar Point. To Wally, thank you for reminding me that even though the outside is scary, sometimes we have to go and explore and sniff around.

To Anna Shapiro, thank you for being my friend regardless of whether I succeeded or failed, for sitting with me on the porch, and for always being willing to make time for friendship, silliness, and caring conversation. Thank you for being patient with me in quiet moments and for being rational when I am not. To Minnie Pepper, thank you for showing me that if I want someone's attention, I can crush their chest, paw at their face, and meow my demands until they comply. This, of course, would be if I were a cat.

To Naomi Wilson, thank you for teaching me that life is about harmony rather than balance, for living your values in your commitments to your community and friendships, and for sitting in the sun with me to enjoy a picnic to turn difficult days into ones of joy.

To Darrell Allen, thank you for showing me what commitment in a friendship can look like and for reminding me that I must always be more thoughtful and more compassionate in how I live my relationships. To Daisy Adair, thank you for reminding me that not everyone has to like me.

To Rebecca Gadd, thank you for helping me to feel that I am not alone. Thank you for always making time for me, for listening to me, for treating my quirks as strengths, and for being willing to join me on many adventures in this world and others.

To Carolyn Hetrick, thank you for your compassion, for your generosity, and for your hope. Thank you for prioritizing our friendship and for the care and joy you bring to my life. Thank you for your laughter and empathy in moments that are tragic or absurd and for reminding me that resilience takes many forms and that sometimes that form looks like eating a dill pickle while brining in my own emotions.

To Naivedya Parakkal, thank you for being my friend, for allowing me into your life, for laughing with me and sometimes at me, and for sharing many delicious meals and an appreciation for beauty in the world.

To Ashley Jackson, thank you for many button-busting memories, for being my partner for many projects, for helping me to find joy and laughter in difficult times, and for always holding space for our friendship to thrive. Thank you for cheering me up when I am unwell and for hugging me when my lonely heart calls.

To Rosie DeFino, thank you for many working sessions, thoughtful conversations, moments of laughter, and quiet goodbyes for now. Thank you for your dedication and dependability, your encouragement, and your smiles at my bad jokes. To Tony Letourneau, thank you for your cheers and your excitement.

To Maggie and Paul Hanna, thank you for many years of friendship filled with meals and snacks, park dates, movie nights, weekend trips, and card games. Thank you for making the unknown dream of a BLT bar become a reality and for sharing drinks just as cold as the guys in the factory intended. To Margaret and Katherine, thank you for sharing your childhood with me and for reminding me always to look for people who will want to hold my hand and tell me about their day when I enter a room. To Salvadore, thank you for taking me on long walks and for sharing your popcorn with me.

To Kiel, Renna, Vinnie, and Luna Smith, thank you for sharing many laughs, many karaoke nights, many good meals, and many celebrations with me. Thank you for always making time for our friendship. I look forward to staying friends far across the distance and spaces between us.

To Paulina Fraser, thank you for sharing the sun with me, for sharing your light with me, and for always believing that I am shining too.

To Kennedy Clark, thank you for believing in me as much as I believe in you. Thank you for being a voice of clarity in an otherwise chaotic world.

To Gaby Bernal and monét cooper, thank you for showing me friendship through acts of love, grace, and celebration. Thank you for being patient with me as I continue to grow and follow in your examples to do better, to do more, and to respond more compassionately and patiently to others.

To the community Women of Color and the Academy, thank you for creating a space that held my wholeness while encouraging me to grow. I look forward to seeing what is next.

To the Center for World Performance Studies, Michael Gould, Mbala Nkanga, and Ingrid Racine, thank you for teaching me how to engage more meaningfully with the world. Thank you for believing in me, for celebrating me, and for trusting that one day I would figure some things out.

To Patricia Garcia, thank you for making invisible expectations visible to me. Thank you for giving me a chance, for providing opportunities to learn even when I made mistakes, and for showing me that we can have fun even while we are working. This is how we do it.

To Kelly Scott, thank you for working with me, for allowing me into your community, and for treating me as if I had something to contribute even though I knew that I was in a position to learn.

To Chandra Alston, Michelle Bellino, Leah Bricker, Jason De León, Barry Fishman, Maisie Gholson, Simona Goldin, Debi Khasnabis, Rosemary Perez, Shari Saunders, Camille Wilson, and Tara Yosso, thank you for teaching me and for encouraging me beyond the classroom.

To Eileen Brussolo, Candice Everett, Kendra Hearn, David Humphreys, Joanna Elliott Kovacevich, Shamille Orr, Kaisa Ryding, and Tina Sanford, thank you for for being patient with me, for sharing your expertise, and for helping me with things I did not understand.

To my former students, thank you for trusting me to teach you. To Kristina Hampton and Corbin Vinson, thank you for showing up for me and for challenging me, encouraging me, and inspiring me to continue to grow and learn.

To the participants in this study, thank you for sharing your learning with me.

To Emily Flynn, Natalie and Nicole Vajta, Joy Lieberthal Rho, and Ben Oser, thank you for being a part of my journey to explore, honor, and celebrate my identity as a Korean.

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Abstract

Many well-intending teachers perpetuate racism within their schools and classrooms. Teacher education programs have an urgent responsibility to shift teachers' attentions from their intentions of equity toward the impact that racially uninformed practices have in their classrooms. Drawing on critical race theory in education, culturally responsive pedagogies, and liberatory pedagogies, this study focuses on how a teacher educator of color engages preservice teachers in antiracist learning.

This study is conducted over a semester-long literacy course required for teaching certification. This study focuses on three salient sites of teacher thinking (Ladson-Billings, 2006) as opportunities for antiracist transformation and change: personal experience, instructional practice, and curricular design. These salient sites guide the research questions: *1. What challenges do teacher educators of color experience in their commitments to antiracist teaching and learning? 2. How do preservice teachers' responses to instructional design that is grounded in guiding principles of antiracism demonstrate their preparation for engagement in antiracist teaching and learning? 3. How did preservice teachers apply the work of antiracism within the salient sites of curricular, instructional, and personal thinking?* This dissertation is a nested study which focuses on antiracism in both teacher educator and preservice teacher practice. The three research questions investigate the personal, instructional, and curricular sites of teacher thinking for teacher educators. The third research question investigates the curricular instructional, and personal sites of teacher thinking for preservice teachers.

The first investigation focuses on the challenges that teacher educators of color face in antiracist teaching and how they experience these challenges. Preservice teachers positioned their teacher educators of color as unprofessional non-experts through delegitimizing and dehumanizing practices. As a result of enduring racial duress, teacher educators of color experienced fatigue, exhaustion, and mental and physical pain. These findings have implications for teacher education programs, which must do more to promote the antiracist development of preservice teachers while also supporting teacher educators of color as they engage in the difficult and complex work of challenging systems of oppression.

The second investigation focuses on four guiding principles of antiracist teaching and learning: shared vulnerability, discomfort and empathy, mutual responsibility, and critical self-reflection. Preservice teachers responded in three different ways to these guiding principles: avoiding the topic of race, acknowledging that change is necessary, and preparing for future action. These findings have implications for designing instruction which promotes antiracist teaching and learning, particularly for individuals who may be in the early stages of learning about antiracism.

The third investigation examined how preservice teachers demonstrated their commitments to antiracism through curricular design, instructional practice, and personal perspectives towards students. Preservice teachers took four approaches to antiracism across the three salient sites of teacher thinking: resistance, ill-informed, authorized, and strategic. Preservice teachers took different approaches to antiracist learning across each of the three salient sites of teacher thinking, demonstrating different antiracist commitments. The implications for this work are that teacher educators and teacher education programs must be

specific in their commitments to antiracism and how they support preservice teachers in applying their own commitments to practice.

The goal of this study is to learn about the internal and external work of antiracist teacher education for the purposes of examining invisible labor of instructors of color, developing instructional strategies to support antiracist teaching and learning, and understanding preservice teachers' realizations of antiracist pedagogy through their educational practice.

Chapter 1: Introduction

> *"The adoption story I'd heard so often growing up was supposed to remake me, give me everything I needed, make me feel whole. In the end, though, real growth and healing came from another kind of radical change—from finding the courage to question what I'd always been told; to seek and discover and tell another kind of story. And I know my children will benefit from all the things I will pass on to them now, all the truths I'm able to share."*
>
> --Nicole Chung, *All You Can Ever Know*[1]

Identity as Korean American Adoptee

Over 200,000 children have been adopted from Korea in the last sixty years[2]. I am one of those children. For most of my life, I only knew one other: my brother. Strangely, despite being a minority in my own life, I am only just now beginning to understand that my perspective and positionality as a Korean adoptee is unique. Korean adoptees exist in a liminal place between multiple identities[3], and only recently have we begun to view this liminality not as a void but as the territory of our identity.

I have felt this void for my entire life. I remember one time when I found myself literally standing between two spaces, my body filling the emptiness between two labels. I was a senior in college. I was at a leadership retreat. We were starting a team building activity called "Inner Circle/ Outer Circle." The activity instructions were simple: stand in a circle facing inward. The facilitator reads a statement. If the statement applies to you, then you step into the circle and face

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[1] Chung, N. (2018). *All you can ever know.* Catapult.
[2] Laybourn, W. M. (2017). Korean transracial adoptee identity formation. *Sociology Compass, 11*(1). 1-9. https://doi.org/10.1111/soc4.12444
[3] Park Nelson, K. (2016). *Invisible Asians: Korean American adoptees, Asian American experiences, and racial exceptionalism*. Rutgers Press.

outward. The activity should be silent. The purpose was to learn about each other's identities without explanation and without judgment.

The facilitator started. He read from a long list of identity and positionality statements. Each time, the inner circle would be inhabited by a different group of bodies. "I am the youngest child." I stepped into the circle. "I can speak at least two languages." I stepped out. "I can play a musical instrument" I stepped in. "I have lived in more than one state." I stepped out. "I am a person of color." I stepped. I stopped.

I stood in the space between these circles of identity, one foot in and one foot out. I shifted my weight to move forward. I shifted my weight to step back. I was unable to decide. There I was, straddling the space between an identity of whiteness and an identity of color, feeling wrong to claim myself as either one.

The rhythm of the facilitator's statement reading stopped while I shifted in indecision. One of my black student peers had taken her place in the inner circle and had turned to face me. She raised her eyebrows as if to question me, as if to encourage me, as if to discourage me--I do not know. I gazed down at the gray speckled carpet and I felt that I had to decide. One of my white student peers from the outer circle spoke out. "This is a serious activity Laura-Ann. Stop making a joke out of it. Step back out and let's keep going." The facilitator reminded the group that the activity should be silent, one free of explanation or judgment, and he encouraged me to make whatever decision felt right for me. So I stayed there, one foot in and one foot out, having been told that I was a joke, until he read the next statement. And as a group we moved on.

Twelve years later I am not sure that I have moved on. In so many ways my response to this statement-- "I am a person of color"--should have been easy for me. I am Korean. Perhaps I should have stepped in. But the reality is that being Korean and being adopted by a white family

complicates the ways I am racialized and the extent to which others view me either as white or as a person of color, and I have often been relegated to "neither." I am Korean. But having grown up with a white family in a white community, I am in close enough proximity to whiteness for many to question my belonging as a person of color. Although I have become more comfortable in knowing myself, I am still struck to stillness when others determine where I should belong.

Ten years after I stood stretching myself across the gap between the circles, a classmate in my doctoral program said that she was tired of being the only Asian-American in her classes. She said she was "tired of a lack of representation." I listened to her, quietly, and counted in my mind the four other classes we had taken together. I was aware in this moment that I have never stopped standing in the space between whiteness and color and that those who stand firmly inside or outside the circles have not stopped wanting to tell me in which direction I should step. When I asked my classmate about her hurtful comment later, I reminded her that I am Asian-American too. "Yeah," she told me, "but you don't cou--" She trailed off before adding, "It's just different."

While I do not agree with her that "I don't count," I do agree that my experience is different. I have, for a long time, felt alone in this space of liminality. As a Korean adoptee my community is disparate; I grew up isolated from people who looked like me and from people who might have had a similar experience to mine. Through my reading about Korean adoption by Korean adoptees, I have learned that this lonely feeling of "both and neither" is one of the defining traits of who we are. As Korean adoptees we are in between the Korean families who share our blood, the often white American families who have raised us, and the communities of color where we feel the closest to safety we can in our own bodies. In order to grow and heal and connect, we must address our internalizations of whiteness and we must claim our bodies of

color. We may be rejected. We may be laughed at. We may be judged. But this is our space and these are our responsibilities.

For my whole life I have been working to fill the space of this void, this liminality. In every experience, I have stretched myself to meet the boundaries of bordering identities. I am only now starting to see that in stretching myself through what I thought was an emptiness, I have filled the hole of what I was searching for.

Experience as a Researcher

Critical race theory has accelerated my journey to learning more about my identity as a Korean American adoptee. I was first drawn to critical race theory by learning about counterstorytelling. By applying a perspective of critical race theory to my learning, I came to understand that the memoirs, poems, articles, and books about Korean adoption by Korean adoptees that had inspired, empowered, and comforted me were counterstories, narratives which "raised critical consciousness about social and racial injustice"[4]. These counterstories presented narratives unfamiliar to me about the colonial history of Korea, the distorted legacy of Korean adoption, and the ways Korean adoptees make sense of their racial and cultural identities throughout our lifetimes. Within these counterstories about Korean adoption, conversations about race were at the center and recognized as necessary for growth and healing for Korean adoptees both as individuals and as a disparate community[5].

In the conclusion of her memoir *All You Can Ever Know,* Nicole Chung writes that, for her, "radical change" required "finding the courage to question what I'd always been told; to seek and discover and tell another kind of story." As a Korean adoptee, I had been raised not to

[4] Solórzano, D. G., & Yosso, T. J. (2002). Critical race methodology: Counter-storytelling as an analytical framework for education research. *Qualitative Inquiry, 8*(22), 23-44. https://doi.org/10.1177/107780040200800103

[5] Park Nelson, K. (2016). *Invisible Asians: Korean American adoptees, Asian American experiences, and racial exceptionalism*. Rutgers Press.

talk about race and to make every effort to shrink my racial identity into almost invisibility when occupying all the places where I was different. For my own radical change, I chose no longer to work to erase myself and chose instead to name the landscape of my liminality, to describe the systems and functions of the in-between space where I stood twelve years ago and all the in-between spaces where I have stood before and since. Informed by critical race theory, I chose to tell another kind of story about race than the one I was raised to believe.

In the story of my scholarship, I follow Ruth Behar's call in *The Vulnerable Observer* (1996) to be a researcher "who has come to know others by knowing herself and who has come to know herself by knowing others" (p. 33). In alignment with this call, critical race theory has been for me both a framework for knowing myself and a framework for knowing others. The paradigmatic shift in my thinking about my identity as a Korean adoptee resonated through my research interests and methods as an epistemological transformation. Much like my own personal investigation into my history as a Korean adoptee, my research investigations centered race by interrogating and disrupting whiteness and highlighting and elevating the voices and experiences of people and communities of color.

Applying a critical race lens to my own experience as an adoptee required that I find "the courage to question what I'd always been told" by interrogating my own proximity to whiteness[6], my own colorblindness[7], and my own resistances to talking about race[8]. Mirroring and deepening this personal work, I took up critical race theory in my research as the guiding framework for designing and analyzing investigations with a focus on how people teach and

[6] Saad, L. (2020). *Me and white supremacy: Combat racism, change the world, and become a good ancestor*. Sourcebooks

[7] Bonilla-Silva, E. (2015). The structure of racism in color-blind, "post-racial" America. *American Behavioral Scientist, 59*(11), 1358–1376. https://doi.org/10.1177/0002764215586826

[8] Oluo, I. (2018). *So you want to talk about race?.* Seal Press.

learn. Aligned with the five tenets of critical race theory, I chose to recognize the intercentricity of race and racism, to challenge dominant ideology, to commit to social justice, to center experiential knowledge, and to embrace transdisciplinary perspectives[9]. Reflective of my paradigmatic shift to surface invisibilized and marginalized voices, the core of my research was the question *whose experiences count as knowledge*.

Experience as a Teacher and Teacher Educator

When I was a high school teacher, this question of *whose experiences count as knowledge* guided my teaching. I was often frustrated when I was told what I could and could not teach because often, what I could teach privileged knowledge from one particular group of people; our school curriculum and textbooks featured mostly white men who lived and died decades or centuries before the lives of the students in my classroom. When I first started teaching a composition course, I inherited a curricular unit on rhetoric focused on William Faulkner's 1950 Nobel Prize Acceptance Speech[10]. Although I incorporated this speech into my redesign of the unit to comply with the requirements of my department, I transformed the unit to focus on the radio program *This I Believe*[11]. This radio program calls for "Americans of all ages and all perspectives to examine their belief systems" and to share their personal philosophies in narrative essay form. This redesigned curricular unit celebrated the rhetorical moves and styles of everyday writers representing a diversity of identities, experiences, and perspectives not found in the school curriculum. After analyzing the rhetorical successes of the everyday writers in a selection of these broadcasted and published examples, I invited students to craft their own

[9] Solórzano, D. G., & Yosso, T. J. (2002). Critical race methodology: Counter-storytelling as an analytical framework for education research. *Qualitative Inquiry, 8*(22), 23-44. https://doi.org/10.1177/107780040200800103
[10] Faulkner, W. (1950). *William Faulkner's speech at the Nobel Banquet at the City Hall in Stockholm, December 10, 1950.* https://www.nobelprize.org/prizes/literature/1949/faulkner/speech/
[11] National Public Radio. (2021). *This I believe.* https://www.npr.org/series/4538138/this-i-believe

personal narratives, articulating their own beliefs while also demonstrating their skills at rhetorical analysis and writing. One of my goals for this unit was for students to view themselves as writers with stories that mattered. Although I was unfamiliar with critical race theory at the time, in reflecting on my practices, I can see that I was striving to tell a "another kind of story" in my classroom.

When I became a teacher educator, I continued to ground my practice in the question *whose experiences count as knowledge*. However, different from my time as a high school teacher, as a teacher educator I was familiar with critical race theory, and its frameworks, language, and tools of analysis enabled me to shape my pedagogy in more deliberate and nuanced ways. This deliberateness included interweaving and emphasizing antiracism as a responsibility for future teachers. Antiracism was at the center of my design of teacher education courses. In confluence with critical race theory, culturally responsive pedagogy propelled my practice as a teacher educator. When I first taught a teacher education course focused on literacy, I noticed that the course was structured around three fundamental dimensions of culturally responsive teaching: curriculum, instruction, and personal reflection. Reinforcing this existing structure with a critical race framework, I redesigned the course to invite preservice teachers to demonstrate their commitments to antiracism more specifically by challenging colorblindness in their curricular design, disrupting whiteness in their instruction, and interrogating how their own personal biases affected their interactions with students. Nicole Chung writes, "I know my children will benefit from all the things I will pass on to them now, all the truths I'm able to share." By pursuing and promoting antiracism in teacher education, my hope was to prepare future teachers who would empower their students from an understanding of many truths, not only those determined by the school curriculum.

The Start of the Study

My identity as a Korean adoptee and my antiracist journey are imbued within my work as a researcher and teacher educator. Integrating who I am into my professional work prompted me in my research and teaching to investigate *whose experiences count as knowledge*, to highlight and elevate the experiences of communities of color, and to seek to work alongside others also pursuing antiracism. Although the pursuit of antiracism requires personal responsibility, the work of antiracism cannot be bound to a person's private life. For societal change, we must apply our personal antiracist learning to our public lives and professional practice. Additionally, although we each have individual responsibility for antiracist learning and action, we share this responsibility with our communities and within our spheres of influence. Pursuing questions about antiracism in my personal life led me to pursue questions about antiracism in my research and teaching practice, and doing this work in community with others advanced and furthered our learning together. Although my personal antiracist journey is distinctly different from my work as an antiracist researcher and teacher educator, this work shares similar themes: the interrogation of whiteness, the movement from justice-based thinking into justice-oriented action, and the paradigmatic shift towards reconsidering what constitutes knowledge.

Overview of the Dissertation

This dissertation is a study of antiracist teaching and learning and investigates these themes within the context of teacher education. The three questions which guide this study focus on antiracist teaching and learning in the context of teacher education:

1. *What challenges do teacher educators of color experience in their commitments to antiracist teaching and learning?*

2. *How do preservice teachers' responses to instructional design that is grounded in guiding principles of antiracism demonstrate their preparation for engagement in antiracist teaching and learning?*
3. *How did preservice teachers apply the work of antiracism within the salient sites of curricular, instructional, and personal thinking?*

The context of this study is a teacher education course for future secondary English Language Arts teachers. Critical race theory and liberatory pedagogies inform the design of the course and are also the frameworks for analysis. This dissertation is a case study, focusing on the counterstory of a teacher educator of color, a larger case of teacher education classroom, and an embedded case of seven preservice teachers as they engage in antiracist learning.

This dissertation study is organized into seven chapters. This introductory chapter describes my positionality and how I chose to focus on antiracism in my research and teaching. This chapter also introduces the research questions for this study and provides an overview of the dissertation chapters. Chapter 2 defines the terms race, racism, and antiracism; introduces the rationale for the study; and provides a review of literature in the field of antiracist learning in secondary teacher education. Chapter 3 provides an overview of the conceptual frameworks which guide the design of this study and describes the methods for research design and analysis. Chapter 4 presents the findings for the first research question: *What challenges do teacher educators of color experience in their commitments to antiracist teaching and learning?* This chapter focuses on the personal dimension of teaching and is a counterstory of a teacher educator of color engaging in the work of antiracist learning with preservice teachers. Chapter 5 presents the findings for the second research question: *How do preservice teachers' responses to instructional design that is grounded in guiding principles of antiracism demonstrate their*

preparation for engagement in antiracist teaching and learning? This chapter focuses on the instructional dimension of teaching and is a case study of a cohort of preservice teachers and their responses to antiracist instruction. Chapter 6 presents the findings for the third research question: *How did preservice teachers apply the work of antiracism within the salient sites of curricular, instructional, and personal thinking?* This chapter focuses on the curricular dimension of teaching and is an embedded case study of seven preservice teachers and how they realize their commitments to antiracism through curriculum design, instructional practice, and personal reflection. Chapter 7 provides a summary of findings and identifies implications for future research and teacher education.

Chapter 2: Literature Review

Race, Racism, and Antiracism

The terms *race*, *racism*, and *antiracism* are central to this study. Yosso (2006) defines *race* as "a socially constructed category, created to differentiate racial groups, based primarily on skin color, phenotype, ethnicity, and culture, for the purpose of showing the superiority or dominance of one race over another" (p. 5). An ideology of racism links the socially constructed category of race to power and oppression within systems and institutions, and the social construction of race is maintained through racist policies and practices (Yosso, 2016). In her keynote speech to the National Women's Studies Association third annual conference, Audre Lorde (1981) defined *racism* as "the belief in the inherent superiority of one race over all others and thereby the right to dominance" (p. 1). As a result of this believed inherent superiority, certain ways of knowing and ways of understanding truth are privileged and legitimized, while others are marginalized and silenced (Yosso, 2016). The ideology of racism is maintained through racist ideas, and how we act is informed by these ideologies and beliefs (Yosso, 2016).

Kendi (2019) defines a *racist idea* as "any idea that suggests one racial group is inferior or superior to another racial group in any way" (p. 20). I apply Kendi's definition of a racist idea to the context of education: *racist education* is any approach to teaching and learning that suggests that one racial group's identities, experiences, ways of thinking, and ways of knowing are inferior or superior to another racial group in any way. Kendi contrasts the definition of a racist idea with an *antiracist idea*, stating that an antiracist idea is "any idea that suggests the racial groups are equals in all their apparent differences--that there is nothing right or wrong with

any racial groups (p. 20). I apply Kendi's definition of an antiracist idea to the context of education: *antiracist education* is any approach to teaching and learning that is inclusive of diverse perspectives and experiences and which honors the humanity and dignity of people within and beyond the classroom.

Working towards antiracism is an ongoing process. Tatum (1997) analogs racism to pollution, arguing that cultural racism "is like smog in the air. Sometimes it is so thick it is visible, other times it is less apparent, but always, day in and day out, we are breathing it in" (p. 6). She extends this analogy to the work of antiracism: "To say that it is not our fault does not relieve us of responsibility, however. We may not have polluted the air, but we need to take responsibility, along with others, for cleaning it up" (p. 6). Taking responsibility for challenging the legacy of racism is a foundation for antiracist practice.

Problem Space

Well-intentioned teachers can and do perpetuate racism within their schools and classrooms. Given that nearly 80% of the public-school teaching force is white (NCES, 2018) and that the student population is becoming increasingly racially diverse (NCES, 2019), teacher education programs, particularly those at predominantly white institutions, have an urgent responsibility to shift teachers' attentions from their intentions of equity toward the impact that racially uninformed practices have in their classrooms. This study takes up this responsibility by focusing on how teacher education courses prepare preservice teachers for antiracist action in their classrooms. Antiracist teacher education examines the role of race, racism, privilege, and power across all dimensions of teaching, including curriculum, instruction, and personal pedagogy. This work is often unglamorous and difficult, and antiracist teacher educators often encounter preservice teacher resistance to disrupting the invisibilized manifestations of racism

within education. Despite these resistances, antiracist teacher educators must remain encouraged, hopeful, and committed to the work of antiracism.

My Teaching Philosophy

In her book *Create Dangerously,* Edwidge Danticat (2010) writes, "The immigrant artist shares with all other artists the desire to interpret and possibly remake his or her own world" (p. 17). While Danticat is speaking to artists--writers in particular--her words have resonated with me as an immigrant teacher. What does it mean to *teach* dangerously? In her call for artists to create dangerously, Danticat stresses that an author's words might one day be read at great risk and have the potential to save a life. I believe that teaching should be so urgent.

What does it mean to teach dangerously, to "remake our own worlds" through teaching and learning? To teach dangerously is to teach with urgency, to teach with compassion, and to teach to empower. To teach dangerously is to embrace students' wholeness while preparing them for a world that may not. To teach dangerously is to believe that every moment matters and that every student is worth teaching. To teach dangerously is to have hope that the world will not always be cruel and that we have the capacity to make that difference. To teach dangerously is to believe that teachers have an urgent responsibility to disrupt and dismantle inequity within school systems.

I taught high school English in Spartanburg, South Carolina for six years. During my time teaching, I gained a reputation for working well with students who require special attention. Administrators treated me as an intervention for student success, hand-scheduling me to be the teacher for the school's special education students, students who were English language learners, students considered medically fragile, students repeating previous grade-level coursework, students transferring back from alternative school, and students returning from the department of

juvenile justice. An assistant principal told me that I was "one of those teachers who is out to save the world." At the time, her words made me wonder if I was too idealistic, or worse too ignorant, to be a "good" teacher. As I reflect on that conversation, I realize that being a "good" teacher was never my goal; at my core, my goal was always to be the kind of teacher who, to use Danticat's words, taught dangerously.

Teaching dangerously requires me to ask dangerous questions, questions that disrupt the status quo and demand equity for students often marginalized by schools. As a university instructor of color at a predominantly white institution in a predominantly white field, I have continued my pursuit of teaching dangerously. In my experience, the most dangerous questions that I have asked have been those about race and racism. My university teaching experience has focused on antiracist pedagogy and racial literacy instruction with preservice teachers. As an English teacher educator, I work to support future English teachers in thinking about curriculum and instruction as invitations for students to better understand themselves and their worlds through reading and writing. My antiracist teaching is grounded in three dangerous questions: *How do we become the teachers that we hope to be? Whose stories and voices do we count as knowledge? Whose voices and experiences do we value in our classrooms?* The essence of these questions asks future teachers to consider power and justice in English Language Arts classrooms. These questions are not new or unique; teacher educators and scholars have pursued these dangerous questions in various forms for decades.

Literature Review: Antiracist Teacher Education

In a review of literature on preparing preservice teachers for culturally diverse schools, Sleeter (2001) examines how teacher preparation programs recruit, prepare, and support beginning teachers for working with students of color. Following her review of recruitment and

selection practices, community-based cross-cultural immersion experiences, multicultural education coursework, and program-level interventions, Sleeter highlights one significant challenge with the preparation of preservice teachers for culturally diverse schools:

> The great bulk of the research has examined how to help young White preservice students (mainly women) develop the awareness, insights, and skills of effective teaching in multicultural contexts. Reading the research, one gains a sense of the immense struggle that involves. For preservice students of color in predominantly White programs, the overwhelming presence of Whiteness can be silencing. (p. 101)

In considering how teacher preparation programs might address this "struggle" with white preservice teachers and avoid "silencing" preservice teachers of color, Sleeter determines that "Adding a course or a field experience does not necessarily address the rest of the program. What if programs were restructured or redesigned in some way?" (p. 100). Sleeter posits possible approaches to teacher preparation programs and suggests that "Attempts to rework whole teacher education programs, whether by collaborating with schools, infusing multicultural course content, or both, might improve the preparation of teachers" (p. 101). Sleeter's review of teacher education programs emphasizes that preparing white preservice teachers for multicultural contexts is challenging. This challenge is exacerbated by the "overwhelming presence of Whiteness in the field," (p. 101) and she names that this overwhelming presence of whiteness leads to the silencing of preservice teachers of color. Sleeter calls for innovation and redesign of teacher education programs that infuses multicultural teacher preparation within all courses rather than treating multicultural education as marginal and elective.

What is "the immense struggle" (Sleeter, 2001, p. 101) involved in preparing white preservice teachers for multicultural contexts? Scholarship on teacher education in the past twenty years has investigated this challenge and has identified manifestations of white preservice teacher disengagement and resistance. White preservice teachers' disengagement with antiracist teacher education curriculum and instruction is well-documented. In the context of an antiracist teacher education course, Case and Hemmings (2005) analyze white preservice teachers' distancing strategies for disengaging from conversations about race and racism. In their observations of class discussion, Case and Hemmings found that "Silence was the most common distancing strategy deployed by the White women" (p. 610). White preservice teachers shared about their "silence among family and friends" (p. 610), and Case and Hemming also observed their "silence in the classroom" (p. 613). The authors also observed that "White women also attempted to disassociate themselves from the socially unacceptable label of *racist* although assigning themselves the label of *good White*, tolerant of cultural differences and color-blind in their social interactions" (p. 615). This social disassociation manifested as white preservice teachers' "attempts to convince others that they were clearly not racist," (pp. 615-616), their expression that "they would much rather focus on culture than race" (p. 616), and their continued use of color-blind statements despite learning of the harmfulness of such a framework (p. 618). Case and Hemmings observed that preservice teachers distanced themselves from conversations about race and racism by "separat[ing] themselves from responsibility for racism to sources other than themselves" (p. 619). These teachers tend to position racism as "a thing of the past" (p. 619), participate in "victim blaming" (p. 620), and complain about their perceived "reverse discrimination" (p. 621). In response to white preservice teachers' deployment of distancing strategies such as silence, social disassociation, and separation from responsibility, Case and

Hemmings recommend that antiracist teacher education courses employ "a metadialogic approach where students essentially talk about White talk or, as the case may be, the suppression of talk" (p. 623). Such conversations are necessary for white preservice teachers to take responsibility for antiracist social action (p. 625). Case and Hemmings's study identifies specific disengagement and resistance strategies employed by white preservice teachers when asked to engage with race and racism. The challenge for antiracist teacher education is white preservice teachers' evasion of antiracist content itself. According to Case and Hemmings, effective antiracist teacher education must be strategic in directly addressing this evasion if conversations about race and racism are to occur.

Scholarship in the field has continued to catalog manifestations of white preservice teacher resistance to antiracism, both how these manifestations appear and how they function to uphold white supremacy and undermine antiracist purpose. In addition to naming and thus materializing racial evasion strategies of white preservice teachers, scholars in critical whiteness studies have analyzed how white preservice teacher resistance to antiracism is a function of the white imagination. Matias, Viesa, Garrison-Wade, Tandon, and Galindo (2014) apply both critical race and critical whiteness frameworks to analyze preservice teachers' white imaginations and their learning about race and racism. In particular, they examine how critical whiteness studies "focuses on problematizing the normality of hegemonic whiteness, arguing that in doing so whites deflect, ignore, or dismiss their role, racialization, and privilege in race dynamics" (p. 291). In their analysis of the white imaginations of white preservice teachers, Matias et al. discovered four themes that informed the white imagination: emotional (dis)investment in racial justice, acknowledgment of white racial identity without additional action, white guilt, and overall engagement and endorsement of hegemonic whiteness (p. 293).

This emotional (dis)investment took the form of discomfort, rage, and anger (p. 294) and manifested in preservice teachers' behavior such as "laughter, shrugging, and rolling their eyes" (p. 295). Additionally, preservice teachers often used colorblind language as a discursive move to avoid directly talking about race (p. 295). Matias et al. observed that "Several of the teacher candidates acknowledged that they are white but did not recognize how that might impact their work as educators" (p. 297). The authors refer to this acknowledgement as a "half-awareness" (p. 297) as preservice teachers did not connect their identities to their work as educators or critically view their identities as interconnected to the racializations of people of color (p. 298). Matias et al. also found that conversations about race and racism "surfaced substantial feelings of guilt that [preservice teachers] found difficult to move beyond" (p. 298). Finally, the authors found that preservice teachers often "employed popularized terminologies of social justice, such as poverty, socioeconomic, unconscious bias, and cultural diversity… Yet when speaking them, they did not seem to understand why those concepts are intimately tied to their privileged position as white folks" (p. 299). In their analysis, the authors call for antiracist education that extends beyond these "false performances," "restatements," and "perversions" of racial justice language and commitments (p. 301). Matias et al. determined that "the white teacher candidates could not 're-imagine' their role in anti-racism" (p. 302) and call for teacher education that disrupts the white imagination. The authors call for teacher education that teaches about whiteness, allows discomfort, and does not allow white guilt "to outweigh the people of color's terror" (p. 302). Matias et al. analyze white preservice teachers' disengagement and resistance strategies from a perspective of critical whiteness studies to elucidate the perniciousness of this resistance in upholding white supremacy and hegemonic discourse.

While a wealth of literature exists on antiracist teacher education with white preservice teachers, a relative dearth of literature exists on antiracist teacher education with preservice teachers of color. Cherry-McDaniel (2016) introduces approaches to disrupting what she calls a "settler teacher syndrome" internalized by preservice teachers of color. Cherry-McDaniel defines settler teacher syndrome:

> Settler teacher syndrome, in short, is a condition in which teachers, who are indeed cultural gatekeepers in that they are guardians of the knowledge and ways of knowing deemed necessary and appropriate, make instructional, pedagogical, and disciplinary decisions that serve to maintain and justify the existence of social inequalities resulting from settler colonialism. (p. 39)

Settler teacher syndrome is relevant to all preservice teachers, not only to white preservice teachers, and Cherry-McDaniel cautions against the assumption that teachers of color will enact "socially just and anti-biased pedagogical practices" simply because students "look like them" (pp. 39-40). She emphasizes that "[racist and biased ideologies and practices] are learned, practiced, and disciplined into the fabric of our thoughts about ourselves and others, and then exercised in the interactions that result from those negative thoughts" (p. 40). This learning includes a canon of educational theories, a series of pedagogical techniques, and a canon of content knowledge that all function to "ignore, exclude, or otherwise marginalize the educational experiences and needs of children of color" (p. 40). Cherry-McDaniel argues that preservice teachers of color "through education and disciplining, speak the lingua franca, or access and perform hetero-masculinity and whiteness" (p. 42). Through their own education and disciplining, teachers of color have "the potential of being perpetrators of violence and injustice instead of victims" (p. 42). Cherry-McDaniel calls for a "de-weaponizing" of teacher education,

one that calls for preservice teachers to "resist assuming the position of cultural foot soldier for the colonizing state" (p. 44). She presents Native feminist literature as a potential means of de-weaponization "to help challenge and reshape [preservice teachers of color] identities, and to use as curriculum with their own students, as they form their own identities" (p. 44). Cherry-McDaniel focuses on how preservice teachers of color may have internalized hegemonic values, norms, and expectations through their own socialization in education systems. She argues for careful examination and reimagination of curriculum and instruction to disrupt education as a function of white supremacist settler colonialism.

Summary of Literature on Antiracist Teacher Education

Scholarship on antiracist teacher education attends closely to challenges such as reimagining and redesigning teacher education programs, disrupting white preservice teachers' disengagement and resistance to conversations about race, directly and strategically confronting white preservice teachers' white imaginations, and de-weaponizing knowledge and pedagogy. Research on antiracist teacher education foregrounds the challenge of engaging with white preservice teachers on the topics of race and racism. This challenge is ongoing for teacher educators as they support preservice teachers in reimagining both curriculum and instructional practices. Scholars emphasize the personal and interpersonal struggle of antiracist teacher education, as preservice teachers' personal detachment and distancing from conversations about race and racism inhibit conversations about race and racism relevant to their educational work. Teacher educators must strategically plan to engage preservice teachers with antiracism at a personal level to support them in dismantling racism within their curriculum, instruction, and pedagogy.

Literature Review: Antiracist Teacher Education at the Curricular, Instructional, and Personal Levels

Contributing to scholarship on antiracist teacher education is a body of literature that addresses specific applications of antiracism to curricular design, instructional practice, and personal experience. This literature supports teacher educators and scholars in understanding how we can and should be specific about how we prepare preservice teachers to become antiracist in their own practice. The following sections discuss applications of antiracism to teacher education and is organized according to the curricular, instructional, and personal dimensions of teaching. Literature relevant to the curricular dimension focuses on applications of antiracism in both teacher education curricula and secondary English Language Arts curricula. Literature relevant to the instructional dimension focuses on applications of antiracism in both professional development programs and teacher education programs. Literature relevant to the personal dimension focuses on applications of antiracism to the experiences of teachers and teacher educators of color.

Antiracism and Curriculum Design

Early in my graduate studies I read a piece by Gloria Ladson-Billings (2000) titled "Racialized Discourse and Ethnic Epistemologies," and one line has lingered with me throughout my graduate studies and work as a teacher educator. Ladson-Billings opens her discussion on epistemologies by addressing how dominant discourse ascribes value to various literature:

> For example, literary scholars have created distinctions between literary genres such that some works are called *literature* whereas other works are termed *folklore*. Not surprisingly, the literature of peoples of color is more likely to fall

> into the folklore category. As a consequence, folklore is seen as less rigorous, less scholarly, and perhaps, less culturally valuable than literature. (pp. 257-258)

When I first read these words, I paused. I reflected on my own practice as a former high school teacher and wondered in what ways I had upheld these distinctions and in what ways I had challenged them. Moving forward as a university teacher educator, I have continued to reread these words. Ladson-Billings's statement of these distinctions has resonated through me, informing the decisions that I make as I support preservice teachers in learning to develop their own curricula that disrupts this "hegemony of the dominant paradigm" (p. 258).

Multicultural education scholars argue that "education has been presented as a monocultural and monolithic truth" (Nieto, 1995, p. 196) and define monocultural education "a situation in which school structures, policies, curricula, instructional materials, and even pedagogical strategies are primarily representative of only the dominant culture" (Nieto, 1994, p. 2). In the context of the curriculum, teachers can take antiracist action by transforming their curricula to be more responsive and include to students' lives and literacies. Multicultural education scholars argue that "A multiplicity of perspectives needs to be presented to students so that they can understand and appreciate why different groups feel, perceive, and behave as they do" (Nieto, 1995, p. 197). From a perspective of multicultural education, school curricula do not reflect the knowledge and experiences of students of color and other marginalized identities and must be transformed to include the knowledge and knowledge practices of students' out-of-school lives. The goal of multicultural education is to disrupt monocultural and monolithic truths, and the curriculum is a critical site for needed reform: "Multicultural education reforms the curriculum so that students view events, concepts, issues, and problems from the perspectives of diverse racial, ethnic, language, gender, and social-class groups" (Banks, 2014, pp. 41-42). In

designing this study, I considered what such a curriculum might look like in a teacher education course. My challenge as a teacher educator was to consider curriculum design at two levels: the curriculum of the secondary English Language Arts classroom and the curriculum of the teacher education course.

Antiracist Secondary English Language Arts Curriculum

My responsibility as a teacher educator is to prepare preservice teachers to develop their own curricula for secondary English Language Arts contexts. My responsibility as an antiracist teacher educator is to prepare preservice teachers to develop their own antiracist curricula for secondary English Arts contexts. Literature in the field suggests that developing an antiracist high school English Language Arts curriculum requires that teachers center multicultural literature that is relevant to the lives of their students and that honors students' multiliteracies within the classroom. The task of developing such a curriculum requires teachers' attention to both the content of the course and the literacy skills and practices used to engage with this content.

Glenn and Ginsberg (2016) examined high-school students' identities as readers across two contexts: a required traditional English course and an elective young adult literature course. Glenn and Ginsberg focus their study on five students labeled by the school as "struggling readers" who self-identify as readers in the context of their young adult literature course (p. 85). In their analysis, Glenn and Ginsberg consider the role of context and content in supporting students' identities as readers. In considering context, they focus on how "students were given permission not only to thoughtfully critique the norms that defined their English course experiences, but also take ownership in the development of new norms that opened opportunities for changing reading identities" (p. 102). In considering content, Glenn and Ginsberg emphasize

that “young adult literature, as a unique genre written explicitly for adolescent readers, provided these young people stories of resonance, connection, personal meaning, and enjoyment” (p. 102). Glenn and Ginsberg’s study emphasizes the importance for students to engage with literature that speaks to their own identities and experiences. Their investigation of young adult literature as a responsive curriculum to students of marginalized identities suggests further consideration of the role of multicultural young adult literature in core English Language Arts curriculum.

Skerrett and Bomer (2011) investigate a multiliteracies reading curriculum as a site for connecting students’ out-of-school literacies and in-school literacies. Through observations, interviews, and recorded conversations about curriculum and instruction design with one white ninth-grade reading teacher, Molly, the authors examined how a multiliteracy reading curriculum created invitations for students to leverage their everyday literacy practices and connect these practices to the official school curriculum (p. 1262). Skerrett and Bomer’s analysis of Molly’s curriculum development focuses on how this curriculum invited students to share about their everyday literacies and then scaffolded these everyday literacies to the official curriculum (p. 1275). Skerrett and Bomer refer to this as a “hybrid” approach (p. 1276) in that Molly first affirmed students’ literate identities, legitimized their out-of-school literacies, and then “capitalized on students’ existing foundation of literacy achievement and skills” (p. 1276) in order to build her curriculum. Skerrett and Bomer’s study focuses on how English Language Arts teachers invite and welcome students’ everyday out-of-school literacies into the curricular space. This study explores curriculum development beyond curricular content by considering literacy skills and practices as central to the curriculum of secondary English Language Arts.

Antiracist Teacher Education Curriculum

My responsibility as an antiracist teacher educator is to engage preservice teachers in an antiracist curriculum in their teacher education course. Literature in the field focuses on how teacher educators support preservice teachers in shifting towards antiracist curriculum design for secondary contexts. Recent literature in the field argues that a core aspect of antiracist teacher education curriculum is the topic of antiracism itself and not only its application. My task as a teacher educator was to develop a curriculum that supported teacher educators in transforming their thinking about curriculum towards antiracism while also engaging students in personal antiracist investigation and practice.

Sleeter (2009) presents a case study focusing on one teacher's developing teacher epistemological sophistication about multicultural curriculum. Through her teacher education course, Sleeter seeks to "disrupt common novice assumptions that there is a 'right' way to design and teach multicultural curriculum and that there is a body of 'correct' knowledge and attitudes to teach" (p. 3) in order to support teachers in "developing curriculum that is intellectually rich and relevant to diverse students" (p. 3). Through her analysis of one white preservice teacher's creation of a curriculum development project, Sleeter examines how this teacher, Ann, develops from an "absolutist" prescriptive and additive approach to multicultural curriculum design to a "relativist" and "reflective" approach (p. 7) to multicultural curriculum design that is both "intellectually rich and relevant to diverse students" (p. 3). By challenging preservice teachers to design and implement a multicultural curriculum that elevates historically marginalized perspectives and supporting preservice teachers through this task, Sleeter disrupts preservice teachers' prescriptive and absolutist assumptions about curriculum (p. 12) and creates the opportunity for preservice teachers to "invite students' knowledge and interests" (pp. 3-4)

through their multicultural curriculum design. Sleeter's study emphasizes the importance of supporting preservice teachers in the epistemological shift towards multicultural curriculum design. The curriculum of Sleeter's course engaged preservice teachers in inquiry and investigation that invited them to take critical perspectives on the content of their courses.

Through an examination of white preservice teachers' engagement with antiracist curriculum, Matias and Zembylas (2014) investigate white preservice teachers' "false professions of pity or caring" (p. 319). They investigate "how racially diminutive emotions are entrenched in whiteness ideology and how this ideology perpetuates whiteness in a[n educational] space" (p. 320). Matias and Zembylas frame statements of care as "the 'disguise' of socially inappropriate emotions into ones that are more acceptable" (p. 321) and explore "how some emotional performances function to disguise others" (p. 322). Matias and Zembylas analyze white preservice teachers' engagement with curricular content such as critical race theory by examining these white preservice teachers' stated commitments to antiracist teaching alongside their responses to the antiracist content of the course. In their stated commitments to antiracist teaching, these white preservice teachers are confident that they are "actively antiracist" (p. 327). However, in their responses to this curricular content, white preservice teachers enact racism through a variety of moves. While these white preservice teachers are comfortable and confident in naming their antiracist commitments, they regularly reveal their beliefs about people of color in ways that uphold whiteness ideology and stand in contradiction with their stated commitments. In their analysis of white preservice teachers' discourses of care, Matias and Zembylas reached the following conclusions:

> these teacher candidates use the terminology of equity and social justice to present themselves as socially just urban teachers, yet have repressed their deepened

> feelings about people of color until they are challenged, a process that surfaces their emotional discomfort and eventually their distaste, moreover, disgust for people of color. (p. 330)

Antiracist teacher educators face the challenge of engaging preservice teachers with antiracist curriculum and content while also supporting preservice teachers in understanding how this content (mis)aligns with their stated commitments to equity and justice. Matias and Zembylas's study focuses on antiracism as the core of teacher education curriculum. Their findings about preservice teachers' beliefs of antiracism conflicting with their embodiment of racism suggests that an antiracist curriculum must begin with the challenge of preservice teachers' personal engagement with the existence and realities of race and racism.

Summary of Literature on Antiracist Teacher Education Curriculum

Teacher educators attend to curriculum at two levels: supporting preservice teachers in developing their own high-school curricula and designing their own curriculum for teacher education courses. Decades of research on the development of multicultural curriculum supports increased representation of diverse author identities and perspectives. More recent research suggests that multicultural curricula elevate young adult texts and multiliteracies. In considering the design of teacher education courses, literature in the field offers approaches to supporting preservice teachers in incorporating multicultural literature and multiliteracies while also emphasizing the importance of centering antiracism as a part of the teacher education curriculum.

Antiracism and Instructional Practice

What has perhaps been more challenging to me as an antiracist teacher educator has not been the elevation of authors, texts, and perspectives which challenge the dominant worldview,

but the charge to transform my teaching practice itself. hooks (1994) calls for teaching that transgresses "beyond the boundaries of what is acceptable, so that we can think and rethink, so that we can create new visions" (p. 12). According to hooks, "Education as the practice of freedom is not just about liberatory knowledge, it's about a liberatory practice in the classroom" (p. 147). As an antiracist teacher educator, I strive to "embody the pedagogical practices" (p. 18) that I teach by partnering liberatory knowledge and liberatory practice. This task is particularly challenging, and the challenge lies not in the critical investigation of a curriculum outside myself but in the interrogation of practices which stem from my own embodiment, my own being and interaction in the classroom. My responsibility in preparing antiracist preservice teachers includes supporting preservice teachers in doing this work as well.

Recent literature attends closely to the ways in which teacher educators partner their liberatory knowledge with their liberatory practices. Ohito (2020) investigates the (dis)connection between theory and practice in the case of one white teacher educator. Central to Ohito's investigation is "the role of embodiment in antiracist pedagogy" (p. 19), particularly the ways in which white teacher educators who identify as antiracist pedagogues enact Whiteness during "intercorporeal encounters" in their teacher education classrooms (p. 19). Ohito's study focuses on one white teacher educator's theorizing of antiracism and enactment of antiracism through teaching practice. Prior to observing a teacher education course, Ohito interviewed Walker, a white teacher educator, about her antiracist pedagogy. During this interview Walker named "talking, listening, and communicating (to cut) across racial difference" (p. 26) as components of her antiracist approach. Ohito notes that Walker's response reflects "arguably romanticized dialogue for the project of disrupting racism" (p. 26) and investigates how Walker's theorizing of antiracist practice translates to practice.

Ohito (2020) focuses on one specific classroom encounter between herself, Walker, and a black preservice teacher named Aisha. Ohito's analysis of this encounter attends closely to how Walker "physically and emotionally detaches from this intercorporeal encounter" (p. 31) in ways that are incongruent with Walker's stated commitment to antiracist pedagogy. In other words, this detachment is "an action that inadvertently results in her reinscription, rather than rejection, of the very Whiteness that she has expressed an ideological commitment to resisting" (p. 31). Ohito calls for further investigation into how teacher educators and preservice teachers move their orientations toward equity away from "singularly cerebral sense-making" (p. 32) and towards practiced, embodied enactment. Ohito's analysis of Walker's antiracist practice attends to the ways in which a teacher educator's commitments must be realized at both the curricular and instructional levels. Antiracist teacher education requires that preservice teachers and teacher educators extend beyond the rhetorical learning of antiracist language, content, and values; preservice teachers and teacher educators must embody and enact their antiracist commitments through their instruction and interaction.

Antiracist teacher educator scholars tend not to separate instruction from interaction; instruction requires interaction, and interaction is relational. Scholarship on antiracist instruction and interaction attends to how teacher educators can establish and promote relational trust to support antiracist instruction. McManimon and Casey (2018) present a tripartite curriculum for antiracist conscientization (p. 396) within a two-year professional development program called RaceWork. This tripartite curriculum connected educational theory to antiracist change by inviting participating teachers to apply their theoretical learning and knowledge of foundations of education to personal, local, and structural levels of change (p. 400). McManimon and Casey summarize their approach to the curriculum as engaging with questions about the foundations of

education, creating spaces for theorizing that connected texts to contexts, and developing both theoretical and emotional support systems (p. 402). This approach required that participating teachers and facilitators themselves engage in “organic storytelling” (p. 401) and “sharing our vulnerabilities” (p. 402). In their analysis of participating teachers’ reflections on the program, McManimon and Casey highlight “group identity and accountability” (p. 402) as a critical contributor to teachers’ actionable engagement with antiracist work. Their sense of accountability to the group and to their communities “spurred [teachers] to antiracist action and made them want to continue not only RaceWork, but to push themselves and their colleagues to combat oppression in classrooms and schools." (p. 402). This relational accountability moved teachers from abstract and theoretical thinking about antiracism to concrete antiracist action. McManimon and Casey connect teachers’ relational accountability to their curricular approach, noting that developing relational accountability to enhance a sense of community responsibility requires “(1) a context-specific conception of relational accountability, (2) a responsibility to actualize felt commitments, and (3) a shared struggle to impact larger social systems of oppression" (p. 403). Furthermore, they emphasize that relational accountability is an ongoing commitment, one that requires teachers to “(re)begin” their shared sense of responsibility at personal, local, and structural levels “to support each other in the ongoing, always unfinished work of anti-oppressive, antiracist education” (p. 405). McManimon and Casey offer shared vulnerability and relational accountability as a foundation and ongoing framework for antiracist instruction.

This foundation of shared vulnerability and relational accountability is necessary for the difficult work of antiracist instruction as conversations about race and racism often create discomfort for both preservice teachers and teacher educators. Scholarship in the field names the

necessity of grappling with this discomfort to disrupt white supremacy and work towards antiracist commitments. Ohito (2016) examines the role of somatic and affective attentiveness and responsiveness in her self-study on practicing a pedagogy of discomfort. Ohito argues that the dominance of White supremacy in education is evidenced by pedagogies which "privileg[e] cognitive comprehension over embodied knowing" (p. 456). During an eight-month elective course titled Race and Social Justice in Education, Ohito, a black teacher educator, employed a pedagogy of discomfort that challenged the classroom community to engage with their "emotional entanglements with anti-racist teaching" (p. 456). Her study focuses on how a pedagogy of discomfort in this context invited white preservice teachers to deepen their critical consciousness about race, racism, and white supremacy during a "racialized hot spot of discomfort" (p. 459). Her analysis of one hot spot of discomfort includes an investigation into preservice teachers' intra- and interpersonal engagement in the forms of routinized behaviors in the classroom, fear in the form of silence, preservice teacher calls for continued critical engagement about race, and vulnerable self-reflection on personal implications with racism. In Ohito's analysis of individual students' engagements during this racialized hot spot of discomfort, she found that her pedagogy of discomfort serves "as a tool that creates access to that emotion by heightening our awareness of how our bodily feelings are tied to our understandings and learnings about race, racism, and White supremacy" and how these feelings shape preservice teachers' action and inaction with regards to racism (p. 462). Additionally, Ohito layers an analysis of her own discomfort as the teacher educator in this hot spot moment, voicing and examining her own discomfort, pain, and fatigue in this moment of racial trauma that as a pedagogue she works to transform into a teachable moment. Ohito's layered analysis of her own participation in this learning community as a black teacher educator alongside her analysis of

white preservice teachers' engagements with race, racism, and white supremacy in education evidences the ways in which radical pedagogical engagement such as discomfort can disrupt white supremacy in educational spaces and create space for individual and collective antiracist action.

Depending on the context and the teacher educator's relationship with the preservice teachers, a pedagogy of discomfort alone may serve to exacerbate preservice teachers' defensiveness and resistance to antiracist instruction. Zembylas and Papamichael (2017) provide an in-depth analysis of two "critical moments" from teacher professional development workshops focused on antiracist and multicultural education in order to show the potential and limitations of a pedagogy of discomfort alone. These authors consider a pedagogy of discomfort and a pedagogy of empathy. After developing the *Code of Conduct Against Racism & Guide for Managing and Recording Racist Incidents* for the education system of the Republic of Cyrus, Zembylas and Papamichael facilitated teacher professional development workshops to provide support for schools participating in the pilot implementation of antiracist policy (pp. 6-8). Papamichael, the lead facilitator, approached these professional developments employing pedagogies of discomfort and empathy. Her pedagogy of discomfort is "grounded in the assumption that discomforting emotions are important in challenging dominant beliefs, social habits and normative practices that sustain stereotypes and social injustice and in creating openings for empathy and transformation" (p. 3). Her pedagogy of empathy entails "seeking the individual perspective of another… a genuine effort to get to know the other… and emotional as well as cognitive openness, and the toleration of ambivalence" (p. 24). Zembylas and Papamichael's goal for the professional development workshops was "to strategically empathise

with participating teachers, even when they express views that might be ‘uncomfortable’ or ‘uncritical’” (p. 5).

Zembylas and Papamichael (2017) focus on two specific critical moments from the professional development workshops. Whereas in the first instance where the facilitator only employed a pedagogy of discomfort and participating teachers responded only with “a variety of 'negative' emotions such as confusion, uneasiness, anger, shame, fear and doubt” (p. 24), in the second instance, the facilitator employed pedagogies of discomfort and empathy and “the participants' discomforting emotions seemed to become recontextualised and somewhat alleviated” (p. 14). Zembylas and Papamichael investigate how preservice teachers learning about antiracism respond differently to a pedagogy of discomfort alone as compared to a pedagogy of discomfort that exists alongside a pedagogy of empathy. When employing a pedagogy of discomfort alone, these teacher educators met resistance and critiques that inhibited preservice teachers’ vulnerable and complex engagement with antiracism. However, when employing a pedagogy of discomfort alongside a pedagogy of empathy, these teacher educators continued to face resistance and critiques but were able to support preservice teachers into thinking critically about race and racism.

Scholarship on antiracist instruction includes both pedagogical approaches and specific instructional strategies. Research on the latter topic examines specific operationalizations of how shared vulnerability, relational accountability, and pedagogies of discomfort and empathy within teacher education contexts. Matias and Mackey (2016) introduce and analyze pedagogical strategies for critical whiteness studies in antiracist teacher education. Their pedagogical approach is grounded in critical whiteness studies and requires preservice teachers’ self-interrogation of whiteness, “how it is manifested, exerted, defined, recycled, transmitted, and

maintained, and how it ultimately impacts the state of race relations." (p. 34). Preservice teachers in this class included both white preservice teachers and preservice teachers of color. Matias and Mackey implemented their critical whiteness studies antiracist curriculum with the goal of moving preservice teachers from merely “learning racially-just terminology” to critical self-reflection and enactment of antiracism (p. 35). Given this goal, Matias and Mackey “organized the course into three emotional phases: 1) Understanding social complexities: getting emotionally-invested 2) Sharing the burden: expectations, strategies, and moving beyond basic 3) Visions of humanity: demonstrations of a loving education" (p. 37). Activities within these phases included multimedia text engagement, community field trips, activities addressing equity and equality, research projects to elevate marginalized counterstories, a self-reflection grounded in course readings, and a final video presentation connecting emotional investment in antiracism and implications for future pedagogy. Alongside their participation in these activities, preservice teachers engaged in critical self-reflection, responding to “concrete questions, which focused on their cognitive and emotional development” (p. 42). Matias and Mackey analyzed the effectiveness of their critical whiteness studies-based antiracist curriculum implementation through preservice teachers’ pre-class and post-class survey responses. Through their analysis, they found that "Teachers who experience an emotional-based curriculum and pedagogy focused on deconstructing their own emotionality move beyond discomfort, guilt, sadness, defensiveness, and anger. Without doing so, they can easily revert to whiteness and thus reinforce the racist educational system" (p. 47). Matias and Mackey’s concluding remarks call for “pedagogical applications of critical whiteness studies that aids in how teacher candidates deconstruct their own whiteness through assignments that force them to self-reflect on their own racial privilege” (p. 48). By providing specific instructional strategies for antiracist teacher education, Matias and

Mackey operationalize pedagogy into practice and offer opportunity for further imagining of what critical whiteness pedagogies might look like in antiracist teacher education.

Summary of Antiracist Teacher Education Instruction

The field of antiracist teacher education calls for pedagogies that move preservice teachers beyond antiracist rhetoric and into antiracist action. Recent literature has attended not only to what the content of teacher education courses might include but also to the pedagogies which guide instruction and interaction in these contexts. Shared vulnerability and relational accountability are two pedagogical strategies that can support studies as they learn about antiracism and learn to enact antiracism. Many preservice teachers may feel discomfort when talking about race, and teacher educators cannot ignore this discomfort. Instead, teacher educators can employ a pedagogy of discomfort and leverage preservice teachers' discomfort in talking about race to investigate questions that might otherwise be invisibilized through their disengagement. Preservice teachers may be reticent or defensive about engaging with their own discomfort. Teacher educators can employ a pedagogy of empathy to support preservice teachers in navigating their discomfort so that they might think strategically and critically about their own reflections and awareness. Instructional strategies in antiracist teacher education must support preservice teachers' strategic critical self-reflection grounded in concrete analysis of racial identity, racial privilege, and racist educational systems.

Antiracism and Personal Experience

When I started as a teacher educator, much of the work that I required of my students and of myself was outward facing. I developed a curriculum and planned for instruction that supported preservice teachers in developing their curricula and planning for their instruction. While our individuality made our engagements with these tasks unique, the work was not

entirely *personal*. In her book *The Vulnerable Observer*, Ruth Behar (1996) calls herself "an anthropologist who has come to know others by knowing herself and who has come to know herself by knowing others" (p. 33). Behar calls for researchers who "stand on the same plane as our subjects" (p. 28), and this call reminds me of Freire's (2005) call for educators who pursue "the quest for mutual humanization" (p.75) and hooks's (1994) call for education as "self-actualization" (p. 18). In the work of education as the practice of freedom, teachers must stand on the same plane as our students. The work of education as the practice of freedom is both external and internal. Our students, whether high school students or preservice teachers, learn from us, and we as teachers learn from them. Our work is personal. As a teacher educator of color committed to antiracist teacher education working in a predominantly white institution, this work has been personal to me. A majority of literature on antiracist teacher education focuses on white preservice teachers' learning and experiences, and more studies on how preservice teachers of color and teacher educators of color experience racial justice education are needed in the field. Existing studies into how preservice teachers of color and teacher educators of color experience racial justice education are necessarily revealing of the pain, complexity, and challenges of this work.

Scholarship on antiracist teacher education tends to focus on white preservice teachers' antiracist learning and practice. Increasingly, scholars have focused on how preservice teachers of color experience antiracist teacher education, and literature in this field highlights the personal nature of such learning. Pizarro and Kohli (2018) present three counterstories of teachers of color who experience ongoing racism in their professional contexts. Pizarro and Kohli focus on these teachers' experiences with racial battle fatigue and examine their strategies of resistance and resilience. Pizarro and Kohli employ a definition of racial battle fatigue as "a response to the

distressing mental/emotional conditions that result from facing racism daily" (Smith, 2009, p. 180, as cited in Pizarro & Kohli, 2018, p. 972). Racial battle fatigue manifests in psychological, emotional, and physiological ways as a person's "constant experience with racism and its ongoing toll can foster doubt, produce anxiety, and be exhausting" (p. 969). Pizarro and Kohli introduce the counterstories of three teachers of color—Bartolina, Bayani, and Liza—and examine the psychological, emotional, and physiological manifestations of their racial battle fatigue.

In addition to sharing these counterstories, Pizarro and Kohli (2018) recognize Bartolina, Bayani, and Liza's strategies for resilience and resistance and build upon these strategies to make suggestions for education communities to support the well-being of teachers of color. Pizarro and Kohli emphasize that "These teachers each had communities that sustained them through their experiences. They expressed that their resilience came from spaces in which they felt affirmed and developed language and strategies to confront racism in a healthy way." (p. 983). Pizarro and Kohli make several recommendations for how to improve educational spaces for teachers of color. They recommend creating affinity spaces and enhancing racial literacy within the community. Additionally, they recommend that teacher education programs, districts, and schools diversify the teaching force and center the expertise and strengths of teachers of color. Most important, they emphasize the need "for school and district administrators to improve the racial climate of schools and to center the experiences, expertise, and wisdom of the people of Color who engage in those spaces" (p. 986). This study examines the racial battle fatigue of teachers of color who endure ongoing daily racism in their educational contexts.

Williams and Evans-Winters (2005) present their experiences as two African-American women scholars engaged in social justice teacher education. Each author "traces the historical

trajectories of their personal schooling experiences to their professional teaching experiences, through the lenses of Black feminism and CRT [Critical Race Theory]" (p. 203). In their experiences as teacher educators, Williams and Evans-Winters observed that "The ability for students to separate the message and the messenger in the area of social justice teaching has interfered with the ability for students to become change agents" (p. 206). Williams and Evans-Winters share their separate but similarly harmful experiences with student resistance to social justice teacher education. Within their testimonies, Williams and Evans-Winters "ponder how and why white female teachers respond how they do to discussions of race and racism" (p. 205). The authors reflect that "In this society it is still difficult to have a candid discussion on race and more specifically race relations in the U.S. This information tends to be even more threatening when coming from a female instructor of color" (p. 209). Central to Williams's and Evans-Winters's testimonies is how their students' resistances affect them as teacher educators. For Williams, these resistances cause her to question her expertise and her confidence: "I then began to get angry that these students allowed me to second guess myself as a teacher. My level of confidence in my craft had never sunk so low" (p. 209). Evans-Winters reflects on her role as the "messenger" of social justice education: "Sadly, my students have come to view me as a vehicle of hostility that harbors notions of racism that no longer exist" (p. 215). Both women process their hesitation and reluctance in doing this work. Evan-Winters clarifies this reluctance. She writes:

> My reluctance has very little to do with my own anxiety over exposing the social ills related to race and racism in American schools, but more to do with how many majority White middle class students (and colleagues) will react to my unveiling of this social fact. (p. 212)

The authors argue for institutional change to support teacher educators of color. These changes include "an alternative method of evaluation that considers [intersectional identity]," "mentorship from other scholars of color," and further "discussions about learning from and with faculty of color, who students may perceive as different" (pp. 216-217). In addition to revealing the harm endured by teacher educators of color, this article also illuminates the internal negotiation of reluctance and commitment experienced by teacher educators of color as they continue to choose to teach for social justice.

Through sharing her own counterstory of pain and healing, Matias (2013) unearths the trauma that teacher educators of color experience while working with white preservice teachers. Matias shares her development of her pedagogy of trauma, which she names as "the cultivation of an oppositional behavior that emotionally prepares myself for the unceasing flogging of my heart that I am subjected to each time me students see me, respond to me, interact with me, and unknowingly resist learning from me" (p. 55). These forms of student resistance manifest as various forms of racial abuse, including written and spoken microaggressions and even conspired attempts to have Matias terminated from her job. Matias reveals her sleepless nights and recurring nightmares that precede her days of instruction as she prepares herself "to give up my authentic love without receiving that same love in return from blinded White teacher candidates (p. 58). Central to her counterstory is her emphasis that "Although I agree that teachers should be ever present to serve the needs of their students, there is a different power dynamic when teaching a course on race when the teacher is the only Person of Color inside the classroom" (p. 58). Matias is constantly aware that "Despite the fact that I am the professor of the course, I am still outnumbered by White folks; more detrimental is that I am outpowered by Whiteness" (p. 66).

Matias (2013) shares her approach to preparing herself for the "racialized battleground" (p. 60) of her work. Prior to the first class meeting, Matias's students complete a ten-question survey that "begins with forcing students to identify their race and ethnicity" (p. 60) and then moves to asking students about their experiences with teachers of color and people of color in authority. The questions are designed "to unveil what deep-seated ideological constructs… my White teacher candidates were drawing from" (p. 60). Matias analyzes student responses to the survey, noting White preservice teachers' choices "To simply mock race or aggressively refuse it altogether" (p. 62). Through her analysis of these responses, "I become better prepared with what type of resistance I will be subject to" (p. 63). Matias surfaces the intellectual and emotional burden that she faces as she enters the shared learning space as a teacher educator of color working with white preservice teachers. Matias's pedagogy of trauma informs the structure of her teacher education courses. First, she "reintroduce[s] how to emotionally invest in antiracist work" (p. 70). Second, "After students demonstrate emotional investment they must prove how they are beginning to share in the burden of race" (p. 70). Third, she focuses her course on critical whiteness studies so that her students can "learn about Whiteness itself" (p. 71).

Throughout her counterstory, Matias (2013) emphasizes the importance of her antiracist responsibility as a teacher educator. Matias writes "we do not do this work without truly believing that change can happen" (p. 57). While maintaining belief in a transformed and antiracist society, Matias also recognizes that antiracist narratives have the potential to eclipse the lived experiences of teacher educators of color who endure racial trauma in pursuit of this change. Matias's counterstory is an "unearthing [of] a professor of Color's emotional pain behind the verbal, written, and behavioral expressions made by White teacher candidates, regardless of their intent" (p. 63). Matias shares her counterstory for the purpose of naming the

pain, trauma, and processes of healing that are a part of the ever-present work for teacher educators of color who take up this responsibility with white preservice teachers. This article surfaces the pain, trauma, and healing that teacher educators of color experience revealing the emotional and personal complexity entangled with the intellectual mission of teaching for social justice.

Summary of Personal Experiences of Teacher Educators of Color

For teachers of color and teacher educators of color, the work of racial justice teacher education extends beyond intellectual learning. This work affects us at a deeply personal level. As evidenced through studies and scholarship such as those mentioned above, when faced with ongoing daily racism, people of color experience a racial battle fatigue. Racial battle fatigue is exacerbated for teacher educators of color teaching racial justice education. Racial justice education requires direct investigation of racism and thus surfaces and spotlights the types of resistant behaviors that contribute to racial battle fatigue for people of color. Teacher educators of color may feel a sense of reluctance in continuing their work through this fatigue. Although teacher educators of color may choose to continue the challenging task of racial justice teacher education, this decision does not alleviate the fatigue and trauma that is a part of this process. As teacher educators of color continue to enter the racialized battle grounds of their antiracist teacher education classrooms, their work is two-fold: they participate in the education of potentially resistant preservice teachers while also participating in their own process of healing needed from such work.

Next Steps for Antiracist Teacher Education

In the area of curriculum, scholarship on antiracist teacher education tends to focus on two related tasks in separate ways: how to support preservice teachers in developing antiracist

curricula that are inclusive of multicultural perspectives, multigenres, and multiliteracies and how to support preservice teachers in discussing race and interrogating antiracism in their own pedagogy. This dissertation study investigates how preservice teachers take up antiracism when pedagogical content knowledge is infused with antiracist purpose. In the area of instruction, scholarship on antiracist teacher education includes both pedagogical approaches and specific instructional strategies to support preservice teachers. The field also includes studies which attend to the incongruency between preservice teachers' statement commitments to antiracism and their enactments and embodiments of antiracism. This dissertation study investigates what antiracist instruction could look like and how teacher educators and preservice teachers reflect on their instruction as embodiments of their antiracist commitments. In the area of personal experience, scholarship is emerging on how teacher educators of color and preservice teachers of color experience antiracist teacher education in predominantly white spaces. This dissertation study builds on this existing literature.

Existing scholarship on antiracist teacher education examines preservice teachers' commitments to antiracism within the curricular, instructional, and personal sites of teacher thinking (Ladson-Billings, 2006). This study examines preservice teachers' commitments to antiracism *across* these three salient sites of teacher thinking. Investigating preservice teachers' commitments to and enactments of antiracism across these three salient sites creates opportunity to consider preservice teachers' strengths and needs with regards to antiracist support across these interrelated and interconnected sites of teacher thinking that shape the everyday work of teaching. While studies on antiracist teacher education tend to focus on white preservice teachers' engagement with and enactment of antiracist commitments, few studies focus on preservice teachers of color and even fewer consider how white preservice teachers and

preservice teachers of color develop their antiracist pedagogies in a shared teacher education space.

Racial Literacy

Scholarship on antiracism in teacher education tends to focus on racism and antiracism as binary; teachers are positioned as either racist or antiracist based on whether they resist or take up antiracism in their educational practice. However, beyond educational contexts, the work of antiracism has been compared to stepping against a moving walkway (Tatum, 1997) or affixing peelable, replaceable nametags to actions and beliefs (Kendi, 2019). In these metaphors, antiracism is not treated as a single, definitive end. Rather, antiracism is an ongoing pursuit that requires continuous action, and taking antiracist action is a description of a moment rather than a fixed identity for a person. Racial literacy provides a framework for understanding individuals' varied and differently paced steps against the moving walkway of racism by positioning antiracism as a developing and ongoing process for individuals.

Skerrett (2011) identifies three approaches to racial literacy: apprehensive and authorized; incidental and ill-informed; and sustained and strategic. In an apprehensive and authorized approach, teachers demonstrate "fear or hesitancy to talk about race and racism" and talk about these topics in relation to "texts on the official curriculum" (p. 318). An apprehensive and authorized approach to racial literacy limits opportunities for antiracist engagement. Skerrett writes, "When teachers feel discomfort or fear to talk and teach about race, their opportunities, and their students' opportunities, to develop racial literacy knowledge and skills are restricted" (p. 319). In an incidental and ill-informed approach, racial literacy instruction "occurred at sporadic moments" initiated by students or current events and "was based on inadequate or problematic knowledge" (p. 318). An incidental and ill-informed approach addresses issues of

race and racism inconsistently, which can inadvertently relegate these topics to seem immaterial to the work of education. Skerrett explains, “When issues of race are discussed in infrequent extra-curricular episodes or in bounded units apart from the core curriculum, students receive a hidden curricular message that race and racism are illegitimate or inconsequential educational topics” (p. 321). In a sustained and strategic approach, teachers demonstrated “an anti-racist stance” in their philosophies, curriculum, and instruction (p. 318). A sustained and strategic approach foregrounds race and uses a framework of racial literacy to inform curricular design, instruction, and social action. Teachers who take a sustained and strategic approach “discussed how their pedagogy was deeply informed by their commitments to teach about race” (p. 324). Skerrett provides narratives to demonstrate the different ways that teachers engage with racial literacy instruction. These approaches do not represent a clear continuum of stages of development but rather the shifting approaches that teachers take up during individual instructional moments. The implications for this work are that regardless of approach, teachers need professional development and structural support for racial literacy and for taking an antiracist stance.

Flynn, Worden, and Rolón-Dow (2018) provide a framework for racial literacy instruction in teacher education. In pursuing the work of antiracism, Flynn et al. “place an emphasis on ‘literacy’ because this concept emphasizes an ongoing, developmental nature that is pedagogically productive.... there is not an ‘endpoint’ for literacy; it is a continual process, which is helpful for teaching and learning about race” (p. 241). The authors designed a series of lessons to promote racial literacy. These lessons focused on building community, “discussing facets of [preservice teachers’] identities,” “reflect[ing] on their own education through a racial lens,” “learn[ing] about the ways that race is institutionalized in schools,” “examin[ing] curricula or

texts through a racial lense," and completing a culminating project (pp. 241-242). Flynn et al. also developed pedagogical guidelines to support their instruction. First, the "we deliberately positioned ourselves as learners, emphasizing that we do not have all the answers and are continuing to develop our own racial literacy" (p. 242). Second, "we graded most of the assignments on completion… [to communicate] that developing racial literacy is an ongoing process and that we acknowledge different levels of experience and complexity" (p. 242). Third, "we valued discomfort and talked about the ways that these assignments and our class discussions may have produced racial stress… [and] We allowed for productive disagreement in our classes" (p. 242). Flynn et al. offer suggestions for overcoming "common barriers to developing racial literacy" (p. 242) while also arguing against "treating White teacher candidates in a monolithic fashion" (p. 242). The authors recommend that "it is helpful to acknowledge and address the challenges of talking about race" (p.243). They also offer the guideline "to focus on responsibility, not guilt" (p. 243). They emphasize that "teacher candidates need to see that race and racism are relevant and real even if they are White" (p. 243). Flynn et al. suggest that racial literacy instruction take "an inquiry stance using perspective-taking, question-asking, and learning from and with others" (p. 244). Finally, the authors stress "the need to foster an understanding of systemic forces, or the ways that racism is embedded in social and political institutions such as schools, the justice system, health care, and the government" (p. 243). Flynn et al. argue for a developmental understanding of antiracism and call for a racial literacy framework in teacher education to support preservice teachers' different and developmental understandings of antiracism.

Summary of Racial Literacy

Racial literacy is used at a theoretical level to support understandings of race and racism as structured, systemic, and historical. Racial literacy is practice that requires an active antiracist stance in order to "read" the role of race within systems. Within an educational context, teachers and teacher educators take different approaches towards racial literacy and an antiracist stance, and researchers and teacher educators should not assume or treat teachers as monolithic in their engagement with antiracism. Teacher and teacher educators' approaches to antiracism range from apprehensive to strategic and they vary in their level of knowledge and confidence with antiracism. Regardless of their approach, teachers need more structural support in order to continue their racial literacy development. Teacher education programs can support preservice teachers in developing their antiracist stance by employing a racial literacy framework that emphasizes community building, provides opportunities to discuss identities, understands the ongoing and complex work of antiracism, and provides opportunities to analyze and produce antiracist curricula.

Next Steps for Racial Literacy in Teacher Education

Teacher education programs have the responsibility to work against the pervasive racism that preservice teachers may have learned through their own socialization and educational experiences. Literature in antiracist teacher education with a focus on racial literacy instruction has yet to apply racial literacy to salient sites of teacher thinking: social contexts, students, curriculum, and instruction (Ladson-Billings, 2006). While antiracist action can take various forms, this study focuses specifically on racial literacy instruction as antiracist practice. Specifically, this study focuses on how racial literacy is developed as a skill and how educators

and teacher educators engage with racial literacy practices within the dimensions of curriculum, instruction, and personal reflection.

Chapter 3: Methods

Conceptual Framework

I draw on several bodies of critical scholarship to frame this study, including critical race theory in education (Ladson-Billings, 1999; Solórzano & Yosso, 2002), liberatory pedagogies (hooks, 1994; Love, 2019), critical pedagogy (Freire, 1998, 2000), culturally responsive pedagogy (Ladson-Billings, 1995, 1996, 2006), and multicultural education (Banks, 2014; Nieto, 1994, 1995, 1999). Figure 3.1 is a visualization of how these bodies of scholarship function together as the conceptual framework of this study, and I provide a brief overview of each of these terms in the sections below.

Figure 3.1: Conceptual Framework

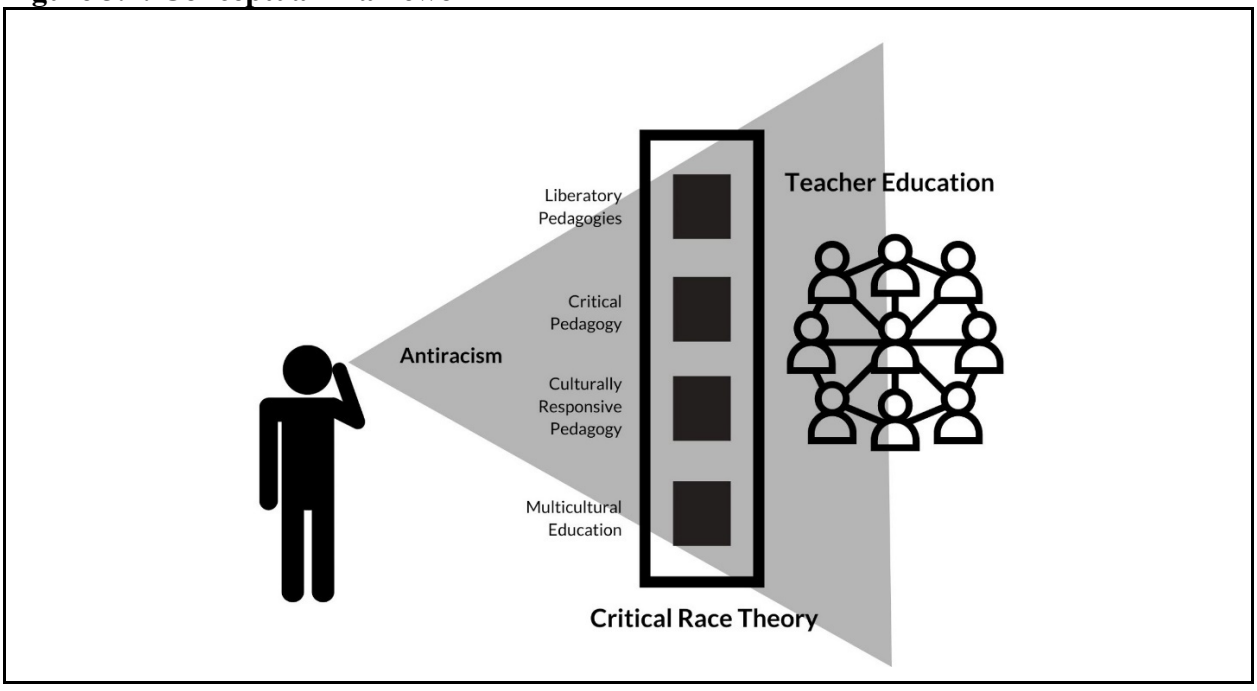

Figure 3.1 presents a figure, me, gazing with an antiracist perspective at the context of teacher education. As mentioned in Chapter 2, an antiracist educational perspective is any approach to teaching and learning that is inclusive of diverse perspectives and experiences and which honors the humanity and dignity of people within and beyond the classroom. Antiracism has also been operationalized in the discipline of history as racial literacy, and I provide further description of racial literacy in the sections below. My antiracist view of teacher education is filtered through theory and pedagogy the way that light and image might be filtered through a stained-glass window. To extend this metaphor, the frame of the window is critical race theory. *Critical race theory* provides a framework for understanding the ways in which schools are constructed to privilege whiteness and to exclude the knowledge and experiences of students of color. Critical race theory centers the experiences of students of color and students of other marginalized identities and positions these learners as sources of knowledge whose value is simultaneously ignored and devalued in schools (Delgado Bernal, 2002; Solórzano & Yosso, 2002). This frame of critical race theory holds and lifts the liberatory pedagogies which together contribute to stained-glass mosaic, with the image of the mosaic being one of racial justice, equity, and inclusion in education.

The colorful panes of glass that filter my vision and collectively form the mosaic of an image are liberatory pedagogy, critical pedagogy, culturally responsive pedagogy, and multicultural education. *Liberatory pedagogies* position schools as spaces for social change and transformation. Liberatory pedagogies work towards a disruption of power and authority within the classroom space (hooks, 1994; Love, 2019). *Critical pedagogy* is interrelated to liberatory pedagogies. Specifically, critical pedagogy emphasizes the importance of education as the practice of freedom and the responsibility of teachers to prepare students to interpret, change,

and participate in the world (Freire, 1998, 2000). *Culturally responsive pedagogy* is a liberatory pedagogy rooted in the belief that "Not only must teachers encourage academic success and cultural competence, they must help students to recognize, understand, and critique current social inequities" (Ladson-Billings, 1995, p. 476). *Multicultural education* is an educational movement that emphasizes the importance of diversity, not only for inclusion but for challenging and disrupting dominant discourse (Banks, 2014). Critical race theory and liberatory pedagogies such as culturally responsive pedagogy and multicultural education share common goals for challenging and dismantling "the legacy of racism" (Tatum, 1997, p. 3) in society and schools and emphasize antiracist action over passivity. These complementary and reinforcing theories and pedagogies inform my research design and analysis as they guide my study to attend to the role of race in transformative education. I provide further overview of these terms, theories, and pedagogies in the sections below.

Racial Literacy

While antiracist action can take various forms, this study focuses specifically on antiracist pedagogy and racial literacy instruction. Specifically, this study focuses on how racial literacy is developed as a skill and how educators and teacher educators engage with racial literacy through their pedagogical practices.

Guinier (2004) defines racial literacy as the ability to read racism within hierarchical social and political structures. This definition emerges from a complex understanding of race and racism within American history. Guinier opens her definition of racial literacy by arguing for a paradigm shift in the ways that Americans conceive of race and racism. She challenges the paradigm of racial liberalism and calls for a shift to racial literacy. Guinier critiques the pretense of racial liberalism: "racial liberalism positioned the peculiarly American race 'problem' as a

psychological and interpersonal challenge rather than a structural problem rooted in our economic and political system" (p. 101). In contrast to racial liberalism, Guinier argues for racial literacy, which she defines as "the capacity to decipher the durable racial grammar that structures racialized hierarchies and frames the narrative of our republic" (p. 100). While Guinier acknowledges that racism has psychological and interpersonal consequences, her call for a paradigm shift frames racism as structural (p. 100), systemic (p. 114), and historical (p. 118). Whereas racial liberalism emphasizes individual consequences of racism, the shift to racial literacy emphasizes structural causes and structural consequences of racism. However, this shift to focus on America's racialized hierarchical structures does not absolve individuals of responsibility. Rather, Guinier calls for individuals to develop racial literacy so that they might contribute "to treat[ing] the disease [of racial inequity] and not just its symptoms" (p. 100).

Twine and Steinbugler (2006) operationalize racial literacy as a set of practices. They define racial literacy as "a 'reading practice'--a way of perceiving and responding to the racial climate and racial structures individuals encounter" (p. 344). Twine and Steinbugler use six criteria to evaluate the presence of racial literacy:

1. a recognition of the symbolic and material value of Whiteness;
2. the definition of racism as a current social problem rather than a historical legacy;
3. an understanding that racial identities are learned and an outcome of social practice;
4. the possession of racial grammar and a vocabulary that facilitates a discussion of race, racism, and antiracism;
5. the ability to translate (interpret)racial codes and racialized practices; and
6. an analysis of the ways that racism is mediated by class inequalities, gender hierarchies, and heteronormativity (p. 344)

Twine and Steinbugler conceptualize racial literacy through a set of particular practices that help individuals move from the theoretical space of racial literacy to a space of applicable action.

Racial literacy is used at a theoretical level to support understandings of race and racism as structured, systemic, and historical. Racial literacy is a reading practice that requires an active antiracist stance. Within an educational context, teachers and teacher educators take different approaches towards racial literacy and antiracist stance, and they need more structural support in order to continue their racial literacy development.

Critical Race Theory

The tradition of critical race theory in education guides this study. Critical race theory is an epistemological framework for understanding the ways in which schools are constructed to privilege whiteness and to exclude the knowledge and experiences of students of color. Critical race theory centers the experiences of students of color and students of other marginalized identities and positions these learners as sources of knowledge whose value is simultaneously ignored and devalued in schools (Delgado Bernal, 2002, p. 106; Solórzano & Yosso, 2002, p. 36).

Critical race theory in education has five central tenets: (1) the intercentricity of race and racism with other forms of subordination, (2) the challenge to dominant ideology, (3) the commitment to social justice, (4) the centrality of experiential knowledge, and (5) the transdisciplinary perspective (Solórzano & Yosso, 2002, pp. 25-27). These five tenets inform the design of the teacher education course that is the focus of study and the methodological approach to the research itself. The first tenet emphasizes the importance of centering race, racism and other forms of subordination, and this study aligns with this tenet by focusing on race and racism in preservice teacher preparation. The second tenet "challenges claims that the educational

system offers objectivity, meritocracy, color-blindness, race neutrality, and equal opportunity" (Yosso, 2006, p. 7). This second tenet informs the design of the course under study. The content of this course includes a focus on curriculum development that challenges preservice teachers to assess how texts perpetuate dominant narratives and develop a curricular unit which challenges and disrupts these dominant narratives. The third tenet acknowledges "schools as political places and teaching as a political act" (p. 7). This third tenet informs the design of the course under study. The content of this course attends to how classroom instruction and interaction empower or oppress learners. The fourth tenet "finds the experiential knowledge of People of Color legitimate, appropriate, and critical to understanding, analyzing, and teaching about racial subjugation" (p. 7). This fourth tenet informs the design of the research study and serves as the rationale for examining the experience of an instructor of color promoting antiracism through a teacher preparation course. The fifth tenet "works between and beyond disciplinary boundaries, drawing on multiple methods to listen to and learn from those knowledges otherwise silenced by popular discourses in academic research" (p. 8). The course is designed to engage preservice teachers with interdisciplinary and cross-disciplinary texts. This research study draws upon concepts and traditions from the disciplines of education, English, anthropology, and history.

Liberatory Pedagogies

Liberatory pedagogies position schools and sites of learning as spaces for social change and transformation. Intimate to these pedagogies are beliefs about learners, teachers, content, and context. Liberatory pedagogies work towards a disruption of power and authority within the classroom space. Freire (1998) positions the teacher as a learner within the classroom, claiming that "There is, in fact, no teaching without learning" (p. 31). According to Freire, teachers must remain open-minded (p. 31) and aware and appreciative of their own incompleteness (p. 58).

Working alongside students to grapple with this sense of incompleteness, teachers view students as both experienced and knowledgeable and capable of making valuable contributions to school curriculum (p. 36). Liberatory pedagogies require teachers to reject and exclude "reactionary, authoritarian, elitist attitudes and actions" (p. 90) from their classrooms. Teachers do this work by acknowledging the role of the body in the classroom (hooks, 1994, p. 138), by creating a sense of community responsibility and a commitment to learning (p. 153), and by crafting flexible learning plans and policies (p. 156).

Culturally Responsive Pedagogy

Culturally responsive pedagogy is a liberatory pedagogy rooted in the belief that "Not only must teachers encourage academic success and cultural competence, they must help students to recognize, understand, and critique current social inequities" (Ladson-Billings, 1995, p. 476). To support the work of moving theory into practice, Ladson-Billings recognizes "three propositions (or characteristics) that serve as theoretical underpinnings for culturally responsive pedagogy" (p. 478). These propositions are (1) "the conceptions of self and others held by culturally relevant teachers," (2) "the manner in which social relations are structured by culturally relevant teachers," and (3) "the conceptions of knowledge held by culturally relevant teachers" (p. 478).

As scholarship on culturally responsive pedagogy has developed over the past few decades, these three propositions have become recognized as salient sites of teacher thinking (Ladson-Billings, 2006). For the purposes of this study, I operationalize these three salient sites as the personal site, the instructional site, and the curricular site of teacher thinking. The personal site of teacher thinking can be conceptualized as teacher self-reflection and development of critical sociopolitical consciousness: "By honestly examining their attitudes and beliefs about

themselves and others, teachers begin to discover why they are who they are, and can confront biases that have influenced their value system" (Roberts, Brown, & Forde, 2007, p. 65). The instructional site of teacher thinking relates to the pedagogical strategies and social relations within the classroom (Ladson-Billings, 2006, p. 33). The curricular site of teacher thinking attends to the content for learning. In particular, "The perspective of culturally relevant teachers is that the curriculum is a cultural artifact and as such is not an ideologically neutral document" (Ladson-Billings, 2006, p. 32).

Multicultural Education

Multicultural education exists within the frameworks of critical race theory and liberatory pedagogies. As a pedagogical framework, multicultural education focuses on the context of K-12 education. In alignment with critical race theory, multicultural education emphasizes the importance of diversity, not only for inclusion but for challenging and disrupting dominant discourse (Banks, 2014). Central to these conversations about inclusion and exclusion are the topics of race and culture. According to Nieto (1995), multicultural education is often implemented with "a 'soft' approach to racial awareness" (p. 195). Additionally, Nieto argues that these anemic approaches do not reflect true multicultural education:

> Multicultural education without an explicit focus on racism and other systems of exploitation is like a movie set made of cardboard: while it may appear authentic, it will take little to knock it down and reveal it as a sham. (p. 195)

Race and racism are central to the pedagogy of multicultural education for the purpose of enacting social change. In alignment with critical race theory, multicultural education positions education as a political act and as a site for social change:

> [Education] concerns decisions and actions that bear on *who* and *what* and *how* we teach, and also in *whose interest* we teach. Try as we might to separate it from the political sphere, education is always political because it focuses in a central way on questions of power, privilege, and access. As such, education is also about political commitment and social responsibility. (Nieto, 1999, p. 131)

While multicultural education has been critiqued as "ethnic cheerleading" (Nieto, 1995, p. 195), many of these criticisms are targeted towards "soft" implementations of multicultural education that do not address difficult conversations about race and racism and social and political change. As a vision and a movement, multicultural education demands a transformation of schools that aligns with critical race theory.

Research Questions

Ladson-Billings (2006) argues that teaching for social justice is an ethical position (p. 40). She encourages teachers to attend to how their "theories and philosophies are made to manifest in the pedagogical practices and rationales we exhibit in the classroom (p. 30). Ladson-Billings identifies social contexts, students, curriculum, and instruction as salient sites of teacher thinking. This study is an investigation into three of these salient sites. The three questions which guide this study focus on antiracism at the personal, instructional, and curricular levels:

1. What challenges do teacher educators of color experience in their commitments to antiracist teaching and learning?
2. How do preservice teachers' responses to instructional design that is grounded in guiding principles of antiracism demonstrate their preparation for engagement in antiracist teaching and learning?

3. How did preservice teachers apply the work of antiracism within the salient sites of curricular, instructional, and personal thinking?

This dissertation is a nested study, focusing on the personal, instructional, and curricular sites of teacher thinking for both teacher educators and preservice teachers. Figure 3.2 shows how each question aligns with the personal, instructional, and curricular sites of pedagogy for teacher educators and preservice teachers.

Figure 3.2: Research Question Alignment with Pedagogical Context

	Teacher Educator Pedagogy	**Preservice Teacher Pedagogy**
RQ1	Personal Site	
RQ2	Instructional Site	
RQ3	Curricular Site	Curricular Site
		Instructional Site
		Personal Site

The first question focuses on a teacher educator's personal experience focusing on antiracist teaching and learning. The personal work of the teacher educator includes self-reflection, confrontation of personal bias (Richards, Brown, & Forde, 2007, p. 65), asset-based perspectives toward students, and an understanding and critique of social position and context (Ladson-Billings, 2006, p. 36). The second question focuses on how teacher educators prepare preservice teachers for antiracist teaching and learning at the instructional level and attends to "particular pedagogical strategies" (p. 33). The third question focuses on how preservice teachers engage with the "cultural artifact" (p. 32) of an antiracist curriculum that calls for them to take up antiracism in their own practice at the curricular, instructional, and personal sites of teacher thinking.

Research Context

The context of this study is a semester-long literacy course required for teaching certification at a large, public, predominantly-white research university in the Midwest. This course occurs one semester before preservice teachers begin their student teaching in local schools. Concurrent with their enrollment in this literacy course, preservice teachers are enrolled in a literacy methods course and field instruction course where they spend two days per week in middle- or high-school English Language Arts classrooms. The literacy course which is the context of this study meets once a week for periods of 3 hours over the course of a 16-week semester. The participants are a graduate student instructor color and 20 secondary English Language Arts preservice teachers enrolled at both the undergraduate and master's program levels.

As I was both the researcher and the instructor of the course, I requested an intermediary to recruit participants from within this course. In considering who might serve as the intermediary for this study, I wanted to seek another person in teacher education who could engage with participants with care, someone who understood the critical nature of the study itself, and someone who was racialized in ways similar to me. Based on my own identities as an Asian-American woman and an English teacher educator, I asked my colleague Naitnaphit if she would serve as the intermediary. Naitnaphit is also an English teacher educator and identifies as an Asian-American, specifically Thai-American, woman. As the intermediary for this study, Naitnaphit facilitated the research consent process prior to the start of the first class session by informing the students about the study and by distributing and collecting consent forms. Following the completion of the course and the release of preservice teachers' final grades, I met with Naitnaphit as the intermediary and learned who had consented to participate in the study.

Overall Course Design

This literacy course offers an introduction to the processes of reading and writing development, emphasizing methods and materials for teaching literacy skills and fulfills the state requirements for reading for professional teaching certification in the state of Michigan. For preservice teachers in the secondary teacher education program at this particular institution, preservice teachers enroll in a literacy course based on their respective areas of disciplinary certification. Across all disciplinary-specific versions, this literacy course is grounded in three project-based assessments that invite preservice teachers to practice the everyday but intimidating tasks of designing curriculum, planning and reflecting on instruction, and learning about and responding to students.

Prior to this study, I had served as an apprentice once and a graduate student instructor of record for two previous iterations of this course. The design of this course builds upon two previous iterations of redesign responsive to the Michigan state certification requirements and this institution's teacher education program's developing commitments to antiracism. To prepare for teaching this iteration, I revised the course readings to support future teachers in developing their own critical teaching philosophies and redesigned the course activities and assignments to serve as structured opportunities for preservice teachers to practice embodying those critical philosophies in their curriculum and instruction.

I revised the course syllabus to include recent scholarship in the fields of literacy, education, and antiracism and increased representation of scholarship by practitioners, women scholars, and scholars of color. I redesigned class time to become working spaces of pedagogical practice rather than discussion spaces of pedagogical scholarship. I structured class time to accommodate a cycle of preservice teacher learning, application, practice which included

introducing an instructional activity, providing an example from my own time as a classroom teacher, facilitating a discussion about the activity, and providing workshop time for students to apply the instructional strategy to their own contexts with feedback from me and their peers. This practice allowed preservice teachers to practice teaching in ways different from their own learning experiences and to strengthen their skills and confidence and to take risks in low-stakes ways.

Figure 3.3 outlines the scope and sequence of the course, including major themes, course topics, and assignments and assessments. This sixteen-week course is divided into four major themes: Disciplinary Literacy in English Language Arts, Curriculum, Instruction, and Personal Perspectives towards Students. Rather than bounding the theme of antiracism to its own separate sequence in the course, I designed the course around the topic of antiracism and incorporated racial justice into the study, layering an antiracist pedagogical perspective into each of the four major themes. I analyzed the three major course assignments to examine how preservice teachers take up antiracism at the curricular, instructional, and personal sites of teacher thinking. As the instructor, I analyzed weekly blog entries to follow preservice teachers' engagement with topics of racial justice and equity over time. At the conclusion of the course, I analyzed the final exam to understand how preservice teachers reflected on their own learning and development.

Figure 3.3: Course Themes, Topics, Assignments

Major Themes	**Course Topics**	**Assignments and Assessments**
Disciplinary Literacy in English Language Arts Weeks 1, 2, 3, 4	Disciplinary Literacy Disciplinary Literacy in English Language Arts Classroom Community Building Classroom Norms	Class Blog Entries My Name Activity Classroom Norms Survey Inner Circle/ Outer Circle Activity Two Axes Activity
Curriculum	Essential Questions	Class Blog Entries

Weeks 4, 5, 6, 7	Literary Canon Lexile Framework Critical Literacy Text Sets Multigenre, Multimodal Literacies	Essential Questions Design Mini Text Set Creation **Major Assignment: Text Study**
Instruction Weeks 7, 8, 9, 10	Designing a Lesson Plan Standards Alignment Pre-reading Activities Writing-based Assessments High-Leverage Teaching Practices Discretionary Spaces	Class Blog Entries Pre-reading Activity Design Mini Lesson Design Assessment Design **Major Assignment: Lesson Study**
Personal Weeks 11, 12, 13, 14	Antiracism: Dismantling Racism, Allyship and Co-conspiracy, White Fragility, Teacher Settler Syndrome Community Cultural Wealth	Class Blog Entries Applying Antiracist Practices to High Leverage Practices Community Cultural Wealth Case Studies **Major Assignment: School and Student Study**
Next Steps for Practice Weeks 15, 16	Review and Debrief the Course Plan for Student Teaching Experience	Class Blog Entries **Major Assignment: Final Exam**

Major Assignment Development

This section includes brief descriptions of the three major course assignments: the Text Study, the Lesson Study, and the School and Student Study. These three assignments are common across all content-specific literacy sections in the teacher education program. I conceptualize these three assignments in alignment with Ladson-Billings's (2006) three sites of teacher thinking: curriculum, instruction, and personal thinking. Although all three assignments address all three salient sites of teacher thinking, each assignment invites preservice teachers to develop their pedagogical practice in one foregrounded dimension. The Text Study invites preservice teachers to demonstrate their social justice thinking at the curricular level. The Lesson Study invites preservice teachers to demonstrate their social justice thinking at the instructional level. The School & Student Study invites preservice teachers to demonstrate their social justice thinking at the personal level. This section also includes a brief description of the Final Exam, which is considered a major assignment for the purposes of this study as the assignment invites

preservice teachers to synthesize and reflect on their learning from the course. See Appendices A-F for a full description of these activities and their corresponding guidelines.

Text Study

The Text Study (descriptions in Appendices A-B) focuses on preservice teachers' curriculum design. Preservice teachers design one curricular unit around an essential question using one core text and at least two supplementary texts. Preservice teachers are encouraged to design their units considering the frameworks of culturally responsive pedagogy (Ladson-Billings, 2006) and multicultural education (Banks, 2004). Additionally, preservice teachers are encouraged to create text sets from multiple genres and forms.

Lesson Study

The Lesson Study (descriptions in Appendices C-D) focuses on preservice teachers' instructional planning, enactment, and reflection. For this assignment, preservice teachers plan a lesson or a series of lessons. They video record their enactment. They submit their lesson plan, their video recording, and a reflection on their enactment. For their reflection, preservice teachers are asked to consider what in-the-moment decisions they made in their enactment, how they engaged with students, and whether they met their lesson objectives and learning goals.

School and Student Study

The School and Student Study (descriptions in Appendices E-F) focuses on preservice teachers' personal relationship building with their students through the presentation of counternarratives. For the School Study portion of this assignment, preservice teachers present demographic information about their field placement site in a series of infographics. They contrast this information with a narrative description of their experience in the field. For the Student Study portion of this assignment, preservice teachers focus on the literacy skills and

development of one individual student in their field placement. Preservice teachers learn about their student over the course of the semester through conversation, observation, and course assignments. Preservice teachers frame their asset-based analysis of students' literacy development using Yosso's (2005) model of Community Cultural Wealth.

Final Exam

The final exam is an invitation for preservice teachers to provide a critical self-reflection on their learning and development as teachers. As a reflection on the course curriculum, preservice teachers focus on one major assignment and write about what they learned about teaching literacy. As a reflection on instruction, preservice teachers choose an observed instructional practice and discuss the affordances and constraints of this practice depending on context. As a reflection on their personal development, preservice teachers write a brief statement of teaching philosophy that highlights diversity, inclusion, justice, and equity. The final exam also includes a class-created question and an opportunity to provide feedback on the course.

Applications of Liberatory Pedagogies to Instructional Design

Beyond the curricular content, I also designed this course to employ particular instructional practices reflective of liberatory pedagogy. hooks (1994) writes, "Education as the practice of freedom is not just about liberatory knowledge, it's about a liberatory practice in the classroom" (p. 147). Preservice teachers were invited to share their antiracist learning through major course assignments and were also invited to engage with antiracism through the instructional and interactional norms of the classroom. This study focuses on two specific instructional practices that were designed to promote liberatory pedagogical practices such as

shared vulnerability, discomfort and empathy, mutual responsibility, and critical self-reflection as foundations for antiracist learning.

In this section I describe the design of the Classroom Norms Survey and the Two Axes Activity. Preservice teachers' responded to the classroom culture through the Classroom Norms Survey, and the Two Axes Activity invited preservice teachers to investigate the existing classroom norms while inviting opportunities for change. The design of the Classroom Norms Survey and the Two Axes Activity were designed around prime aspects of antiracist instruction, including shared vulnerability and relational accountability (McManimon & Casey, 2018), discomfort (Ohito, 2016), empathy (Zembylas & Papamichael, 2017), and critical self-reflection (Matias & Mackey, 2016). Additionally, these related activities consider important aspects of liberatory pedagogy (hooks, 1994) such as inviting personal narrative (p. 151), focusing on the role of the body (p. 139), working towards mutual responsibility for learning (p. 152), welcoming shared vulnerability (p. 153), and embracing flexibility (p. 158). I provide a description and an outline of the two related classroom community-building activities below.

Classroom Norms Survey (Week 3)

Agreeing on classroom norms is common practice for this particular teacher education program. Typically, students name and agree to a set of classroom norms on the first day of a course and may revisit these norms when a classmate deviates from what is explicitly identified as expected and acceptable practice. The Classroom Norms Survey and Two Axes activities are alternative ways of engaging with classroom norms. Rather than prescribing expected norms, these activities invite preservice teachers to describe existing norms and make recommendations for future change. After the Week 3 class session, preservice teachers are asked to complete an anonymous survey related to the classroom norms. As the instructor, I used preservice teachers'

responses to inform instruction for the Inner/Outer Circle and Two Axes activities in Week 4. Figure 3.4 presents the questions from the survey.

Figure 3.4: Classroom Norms Survey

Identifying information will not be collected in this survey. You may be as general or as specific in your feedback as you like. Your individual responses to the survey will not be shared.
1. What are some of our classroom norms? 2. Which of these classroom norms support your learning? 3. Which of these classroom norms would like to see changed? 4. How are the norms of this classroom similar to/different from the norms of other classrooms? 5. What are three words that you would use to describe your experience in this class so far? 6. What feedback do you have specifically for the instructor of this course? 7. What feedback do you have for your peers?

Two Axes Activity (Week 4)

For this activity, the instructor divides the room along two imaginary axes (left-to-right and front-to-back), creating four quadrants in the classroom space. The instructor reads two statements. The first statement applies to the x-axis, which stretches from the left to the right of the classroom. The second statement applies to the y-axis, which stretches from the back to the front of the classroom. For example, a combination of statements might read "*X-Axis:* Sometimes others take up too much airtime. *Y-Axis:* Sometimes I take up too much airtime." Further examples and descriptions of statement combinations appear in Chapter 5. Students consider the extent to which they agree or disagree with these statements. Students demonstrate their position by placing themselves along the two imaginary axes. The result is a graph where students see their position in relationship to their peers. The statements for this activity are generated based on a synthesis of students' responses to the Week 3: Norms Survey.

Rationale for Research Design, Data Collection, and Data Analysis

Data Sources

Data for this study was collected over the course of a 16-week semester. Data for this study includes video-recorded class meetings, preservice teacher-created artifacts including

weekly blog posts and major course assignments, instructor lesson plans, instructor reflection journals, and recorded weekly thought partnership conversations. Each class session was three hours in length, and these class sessions were recorded using two cameras (a back-of-classroom camera and a side-of-classroom camera) and Panopto video recording software. These class session recordings were professionally transcribed, and I reviewed and cleaned these transcriptions. Each week, preservice teachers responded to a blog post prompt based on a theme related to the weekly course topics and readings. Preservice teachers completed three major course assignments (described above and included as Appendices A-F) including a Text Study assignment focused on curricular design; a Lesson Study assignment focused on instructional planning, enactment, and reflection; and a School and Student Study assignment focused on learning about school and classroom community and relationship building with individual students.

In advance of each class session, I created instructor lesson plans. Immediately following each class session, I documented my reflections on pedagogy and practice and made notes for future research analysis for a three-hour period. Additionally, I met weekly 14 times with my thought partner Fannie. Fannie is a white woman teacher educator who is familiar with this specific teacher education program and the course central to this study. She is also someone who has engaged with me for several years about antiracism and critical whiteness in teacher education and who had for years supported my own thinking about liberatory pedagogy in the classroom. I also met twice during the semester with my thought partner Debi. Debi is a woman of color teacher educator who has for many years been a role model to me for courageous antiracist practice and is also a trusted friend for wrestling with the complexities and challenges of this work. Due to the personal nature of my thought partnership conversations with Debi, I

have chosen not to include our words as data for this study. Although I acknowledge that this decision can function to invisibilize and erase her labor and her commitment to me, her contributions to my thinking about my identity, my challenges, and my pedagogy are imbued throughout this study. My thought partnership meetings with both of these women were professionally transcribed, and I reviewed and cleaned these transcriptions.

A breakdown of the volume of each of these data sources along with their connection to the research questions for this study are included in Figure 3.5.

Figure 3.5 Data Sources

	Recorded Class Meetings	**Preservice Teacher Weekly Blog Posts**	**Preservice Teacher Major Assignments**	**Instructor Lesson Plans and Reflection Journals**	**Recorded Thought Partnership Meetings**
Data Volume	42 hours (with transcribed audio)	341 pages	681 pages	86 pages	12 hours (with transcribed audio)
Data for RQ1: Personal	✓	✓		✓	✓
Data for RQ2: Instructional	✓	✓		✓	✓
Data for RQ3: Curriculum		✓	✓	✓	

Further description of how this data was collected and analyzed relevant to the investigation of each of the research questions is included in the sections below.

Investigation into the Personal Site of Teacher Thinking (RQ1)

My first research question asks, *What challenges do teacher educators of color experience in their commitments to antiracist teaching and learning?* My methodological approach to the investigation into this personal site of teacher thinking is critical race counterstorytelling (Solórzano & Yosso , 2002). Solórzano & Yosso "define the counter-story as a method of telling the stories of those people whose experience are not often told (i.e., those on

the margins of society)" (p. 32). They describe counterstories as both a "tool" and an "analytical framework" (p. 32) that can be used to investigate how a majoritarian story "distorts and silences the experiences of people of color" (p. 29). As a methodology, counterstorytelling begins "by finding and unearthing sources of data" (p.33) and then applies a critical race perspective into the analysis of this data. Solórzano & Yosso identify four functions of counterstories:

> a. They can build community among those at the margins of society by putting a human and familiar face to educational theory and practice
>
> b. they can challenge the perceived wisdom of those at society's center by providing a context to understand and transform established belief systems
>
> c. they can open new windows into the reality of those at the margins of society by showing possibilities beyond the ones they live and demonstrating that they are not alone in their positions
>
> d. they can teach others that by combining elements from both the story and the current reality, one can construct another world that is richer than either the story or the reality alone (p. 36).

My investigation into this research question about the personal site of teacher thinking focuses on the challenges teacher educators of color experience in antiracist teaching and learning and how they experience these challenges. This counterstory seeks to humanize the experiences of teacher educators of color, reveal the latent white supremacist belief systems in teacher education programs, show possibility for changing teacher education programs, and invite collaboration for the construction of a new reality for teacher educators of color in teacher education.

RQ1 (Personal) Data Collection

To conduct this inquiry, I collected data from my instructor lesson plans, video recordings/class observations, my instructor reflection journal, and recorded conversations with my thought partner Fannie. For each class session, I identified moments of tension related to antiracist pedagogy and racial literacy that warranted further examination using a critical race perspective, and these moments were the starting points for my emerging counterstory. For each instructor reflection journal, I reflected on how my pedagogical decisions were understood and accepted by preservice teachers in addition to describing my own rationales for the class activities. I also distinguished between what was relevant for my learning as an instructor and what was relevant for me as an inquirer, focusing on two goals: supporting preservice teachers' pedagogical development and noting moments of resistance to antiracism to analyze as a part of the study.

Throughout my data collection process, I continuously considered the ways in which my learning about preservice teachers' identities informed my planning, instruction, and interpretation of the course experience. Additionally, I interrogated my planning, instruction, and interpretation of the course experience for dangers seen, unseen, and unforeseen (Milner, 2007). As an ongoing process, I reflected on my own identities, these identities in relationship to others, and these identities in relationship to systems (Milner). For each video recording, I identified timestamps of moments that require further investigation "from the inside" (Ball, 2000).

RQ1 (Personal) Data Analysis

The driving question for this first investigation focuses on the personal site of teacher thinking. This personal site challenges teachers to interrogate their own identities (hooks, 1994, pp. 134-135), take asset-based perspectives of their students (Ladson-Billings, 2006, p. 31),

critique their sociopolitical context (p. 37), and engage in self-reflection (Richards, Brown, & Forde, 2007, p. 65). From a perspective of liberatory pedagogy, this self-interrogation is critical for working towards self-actualization as an instructor (hooks 1994, p. 165). Analytic questions which support this inquiry include the following: *What tensions arise for a teacher educator of color doing antiracist teacher education? What is it like to be a teacher educator who focuses on antiracist pedagogy?*

My methodological approaches to these analytic subquestions were first-person inquiry (Ball, 2000) and autoethnography (Behar, 1996; Narayan, 1997; Purcell-Gates, 2011). These approaches take an epistemological stance that acknowledges the role of the researcher in both data collection and analysis. First-person inquiry "deliberately uses the position of the teacher to ground questions, structure analysis, and represent interpretation" (Ball, 2000, p. 365). Similarly, autoethnography requires "a keen understanding of what aspects of the self are the most important filters through which one perceives the world and, more particularly, the topic being studied" (Behar, 1996, p. 13).

Throughout my data collection process I stored, managed, and reviewed my notes and artifacts and looked for emerging patterns and areas of interest (Purcell-Gates, 2011, p. 149). As I move more systematically through my data, I created codes inductively and deductively by categorizing events, behaviors, indications of beliefs, and other emergent criteria (p. 150). During the data analysis phase, I triangulated data using the video recording transcripts, my instructor reflection journals, and transcriptions of thought partnership meetings with Fannie to create counterstory narrative reconstructions of these moments. Applying the analytic lens of critical race theory, I iteratively coded these instructional moments attending to racial identity and interpersonal interaction. I constructed my presentation of these findings in a way that

framed these instructional moments through a critical race analysis, highlighting my counterstory as an instructor of color.

Investigation into the Instructional Site of Teacher Thinking (RQ2)

My second research question asks, *How do preservice teachers' responses to instructional design that is grounded in guiding principles of antiracism demonstrate their preparation for engagement in antiracist teaching and learning?* My methodological approach to the investigation into this instructional site of teacher thinking is a qualitative descriptive case study (Merriam, 1988) with the case being the class of preservice teachers and their engagement with antiracist learning. This qualitative case study is "exploratory, inductive, and emphasizes process rather than ends" (p. 17) in that it explores preservice teachers' initial preparation for antiracist teaching and learning. This case study is descriptive in that it "presents a detailed account of the phenomenon under study" (p. 27), the phenomenon being preservice teachers' responses to antiracist instruction. This study is "Anchored in real-life situations" and focuses on presenting "a rich and holistic account of a phenomenon" (p. 32). The purpose of this qualitative descriptive case study investigates how preservice teachers demonstrate their preparation for antiracist learning through their engagement with guiding principles of antiracism, including shared vulnerability, discomfort and empathy, mutual responsibility, and critical self-reflection.

RQ2 (Instructional) Data Collection

To conduct this investigation of practice, I focused on an instructional activity focused on antiracist community building within the context of the literacy-focused teacher education course. In particular, I focused on five particular moments from the Two Axes activities, which was a class activity designed for preservice teachers to demonstrate their reflections about the classroom norms and culture through embodied response (see Chapter 5 for a description of this

activity). To collect data on these particular instructional moments from the perspective of the instructor, I examined instructor lesson plans, video recordings/class observations, the instructor reflection journal, and recorded conversations with my thought partner. To collect data on these particular instructional moments from the perspective of the participants, I examined video recordings/class observations and preservice teachers' weekly blog posts.

My units of analysis for this inquiry were preservice teachers' individual interactions with teacher educators and preservice teachers' responses to the published work of scholars of color. Sources of data for this instructional investigation included preservice teachers' anonymous responses to the Classroom Norms Survey, video recordings of class sessions, preservice teachers' weekly blog posts, my instructor reflection journal, and transcripts of my thought partnership meetings with Fannie. Following each class meeting, I identified the intellectual, ideological, and autobiographical themes (Lawrence-Lightfoot & Davis, 1997, p. 186) that shaped my view of the instructional moments and the interpretation of the data. In my instructor reflection journal, I described the lesson plan, the lesson enactment, and my in-the-moment decisions and responses. Throughout my instructional enactment and data collection process, I needed to plan to support preservice teachers in their requests for feedback, support, and further engagement. I anticipated that these requests might take the form of difficult conversations and exchanges. I needed to consider how preservice teachers' responses to instruction might shape my instructional decisions moving forward. Additionally, I needed to consider how my own instruction was both similar to and different from the cultural norms of my institutional context. I also questioned myself and considered how my own instruction challenged and/or reinforced oppressive pedagogy.

While reviewing the video data for the Two Axes Activity, I documented where and how preservice teachers positioned themselves within the space and in relationship to one another. I then reviewed preservice teachers' reflections about these instructional moments and also my instructor reflection journals and thought partnership meeting transcripts, examining how both preservice teachers and I as their instructor understood these moments in our initial reflections. Applying the analytic lenses of critical race theory and antiracist liberatory pedagogy, I investigated preservice teachers' responses to the instructional activities to understand how they were prepared for antiracist learning in the context of this course. During the analysis phase, I asked myself questions related to temporality, sociality, and place (Connelly & Clandinin, 2006). These questions included *What else do I need to know to make my observation a temporal rendition of a moment? What do I know about preservice teachers' relationships with each other and with me? What are the physical and nonphysical boundaries of the context?* Additionally, I documented an "Impressionistic Record" in which I identified emerging hypotheses, suggest interpretations, describe shifts in perspective, point to puzzles and dilemmas, and develop a plan of action (Lawrence-Lightfoot & Davis, 1997, p. 188).

RQ2 (Instructional) Data Analysis

The driving question for this second investigation focuses on the instructional site of teacher thinking. This instructional site focuses on pedagogical strategies (Ladson-Billings, 2006, p. 33) and the ways in which instructors interact with students (hooks, 1994, pp. 147-148). My investigation into my own instructional design and enactment focuses on two dimensions of instruction: instructional activities and instructional practices. I designed and studied instructional activities that support community building (hooks 1994, p. 129), mutual accountability (p. 144) and discomfort for the purpose of growth and learning (p. 154). I

investigated my own instructional practices with attention to ways in which I reinforced or challenged the status quo (pp. 147-148). Analytic questions which support this inquiry include the following: *What is the role of the body in liberatory pedagogy practices? What pedagogical strategies support antiracist learning? How do preservice teachers respond to instruction that deviates from the status quo? What does a space for antiracist learning look like?*

My methodological approach to these analytic subquestions was narrative inquiry (Connelly & Clandinin, 2006; Montero & Washington, 2011). In alignment with Cohen, Raudenbush, and Ball (2003), this study frames instruction as interaction (p. 124). Narrative inquiry allows for "contextually, temporally, and socially rich understandings" (Montero & Washington, 2011, p. 334) within this interaction. For my analysis, I investigated preservice teachers' anonymous responses to the Classroom Norms Survey and their embodied, vocalized, and written responses to the Two Axes Activity by applying open coding and focused coding (Emerson, Fretz, & Shaw, 2011) and grounded theory (Charmaz, 2014). I related these codes considering aspects of temporality, sociality, and place (Connelly & Clandinin, 2006; Clandinin, Pushor, & Orr, 2007) to investigate how preservice teachers' private and anonymous reflections to the classroom culture differed from their embodied responses in the context of their peers.

My unit of analysis for this inquiry was the content of instructional moments. For example, an instructional moment might be preservice teachers' responses and reflections on their commitments to the values of diversity, inclusion, justice, and equity. I constructed narrative recreations of these instructional moments by integrating the video data of preservice teachers' physical responses, their vocal responses to the activity in-the-moment, and their blog post reflections to these instructional moments. "Narrating provides a space to think through, analyze, and process the confusions in the data" (Montero & Washington, 2011, p. 338), and this

narrative construction of instructional moments allowed me to visualize and analyze any conflict and contradiction in preservice teachers' responses to antiracist instruction. Additionally, this narrative construction allowed me to more aptly investigate their internal commitments to antiracism, their external enactments to antiracism, and the points of connection and disconnection between the two. During this narrative reflection, analysis, and processing, I attended to "the local and the individual in relation to larger social, cultural, historical, and political contexts" (p. 340). Namely, I inquired about the ways in which preservice teachers tell stories about themselves as individuals, students, teachers, and as racialized members of a racist society. I based anticipatory codes for this analysis on four guiding principles of antiracism informed by both my literature review and conceptual framework. These codes included shared vulnerability (Behar, 1996; McManimon & Casey, 2018), discomfort and empathy (Matias, Viesa, Garrison-Wade, Tandon, and Galindo, 2014; Ohito, 2020; Zembylas and Papamichael, 2017), mutual responsibility (hooke, 1994; Tatum, 1997), and critical self-reflection (Matias & Mackey, 2016). I constructed emergent themes by examining repetitive refrains, resonant metaphors, institutional and cultural rituals, triangulation, and revealing patterns (Lawrence-Lightfoot & Davis, 1997, pp. 201-213).

Investigation into the Curricular Site of Teacher Thinking (RQ3)

My third research question asks, *How did preservice teachers apply the work of antiracism within the salient sites of curricular, instructional, and personal thinking?* My methodological approach to the investigation into this curricular site of teacher thinking is an interpretive embedded case study using criterion-based sampling (Merriam, 1988). Merriam describes the process and purpose of an interpretive case study:

> A case study researcher gathers as much information about the problem as possible with the intent of interpreting or theorizing about the phenomenon… Rather than just describing what was observed or what students reported in interviews, the investigator might take all the data and develop a typology, a continuum, or categories that conceptualize different approaches to the task. (p. 28)

This study is an interpretive case study in that the investigation seeks to theorize about how preservice teachers take up antiracism within the dimensions of curriculum, instruction, and personal thinking. This study conceptualizes preservice teachers' responses to antiracism in alignment with developmental categories of antiracist approach: "apprehensive and authorized," "incidental and ill-informed," and "sustained and strategic" (Skerrett, 2011). By understanding how preservice teachers engage with antiracist pedagogy across three salient sites of teacher thinking, teacher education programs can respond to preservice teachers' strengths and strategically support preservice teachers in their antiracist development.

The second research question of this study investigates preservice teachers' preparation for antiracist learning, and this third question investigates how teacher education programs might support preservice teachers in their antiracist learning with specific attention to how preservice teachers operationalize antiracism across three dimensions of teaching. For this third question, a criterion-based sampling approach allowed me as the researcher to focus my investigation from the class as a whole to individual preservice teachers. Merriam (1988) writes, "Criterion-based sampling requires that one establish the criteria, bases, or standards necessary for units to be included in the investigation; one then finds a sample that matches these criteria" (p. 48). The criteria for determining the embedded sample for the larger case study were preservice teachers'

language about race throughout the course. Following a preliminary investigation about preservice teachers' language about race across the course, I selected seven cases as the subset for the investigation about preservice teachers' engagement with antiracist pedagogy across the curricular, instructional, and personal sites of teacher thinking. Further description of this preliminary investigation and described in the sections below.

RQ3 (Curriculum) Data Collection

Sources of data for this curricular investigation included preservice teachers' major assignments, embedded instructor feedback to their work, and my instructor reflection journal. These major assignments included the Text Study, the Lesson Study, and the School and Student Study, which each foreground a particular salient site of teacher thinking. In order to determine a criterion-based sample for this investigation, I conducted a preliminary investigation of preservice teachers' language about race across the duration of the teacher education course.

To determine the focal participants for the case study, I coded 16 preservice teachers' weekly blog entries and final exams for their use of language about race. Based on the criteria for determining the focal sample, I counted the frequency for each type of language use and calculated the mean for each type of language use across all participants' artifacts. The focal participants for this study are the preservice teachers who employed particular language about race at least one standard deviation above the mean for the class. Rather than focusing on preservice teachers whose language about race was within the mean, I chose to focus this investigation on preservice teachers whose language about race was demonstratedly different. The participants in the research sample include seven women. Four women were master's students, and three women were undergraduate students. Three women identify as people of color and four women identify as white.

To determine the focal participants for this study, I coded the blog entries and final exam for all participants and analyzed preservice teachers' language about race in these artifacts. I chose these two artifacts as summative reflections of preservice teacher engagement throughout the course. Preservice teachers created one class blog entry each week, and analyzing their responses for this artifact set allowed me to examine how preservice teachers used language about race over time. The final exam prompted students to reflect on their learning over the course of the semester, and analyzing preservice teachers' responses for this artifact allowed me to focus on how preservice teachers were using the language of race after an entire semester of antiracist education. I applied five codes related to language about race when I analyzed the blog entries and final exam. These codes are 1) silencing language, 2) coded language, 3) ambiguous language, 4) implicit language, and 5) explicit language. In the following sections I define these codes, provide a rationale for how they relate to antiracism, and include an example of each code from the data.

Silencing Language. Silencing language about race does not address identity (race, gender, SES, etc.) when prompted, and/or does not address identity (race, gender, SES, etc.) when describing context or content. For the purposes of this study, silencing language includes colorblind statements. DiAngelo (2018) defines white fragility as white people's response to conversations about race and challenges to the racial status quo. These responses manifest as discomfort, defensiveness, and resistance (p. 14). Silencing language about race is a function of white fragility that protects white people from having to engage in conversations about race. Love (2019) further explains:

> This theory [of white fragility] states that when White people are confronted with minimum amounts of racial stress, which could be a conversation about race and

> racism in America, their initial reactions are to become angry, fearful, or guilty. This range of emotions leads to argumentation, silence, or leaving the stressful situation with more stress than at the onset. (pp. 143-144)

Argumentation, silence, and avoidance are strategies for avoiding conversations about race and maintaining the racial status quo.

For this study, this category of language includes language of racial avoidance, which includes colorblindness. According to Bonilla-Silva (2015), "Whites avoid direct racist language to express their racial views, employ 'semantic moves' to avoid discussions, project their own views to implicate the minority party, and become close to incoherent when discussing forbidden issues or racially sensitive matters" (p. 1365). Kenny (2000) addresses the ways in which individuals evade conversations about race. In preparing for an ethnographic study of race in her hometown, Kenny writes, "I needed to devise methods for naming the unnameable, marking the unmarked, seeing the invisible, and analyzing why normative whiteness depends so much on not being recognized as a racial and social category" (p. 114). Race-evasiveness in the form of silencing language is a strategy that individuals employ when avoiding conversations about race. Silencing language around race curtails further conversation about race.

The category of silencing language about race is relevant to this study as course readings, discussions, activities, and assignments were designed to invite preservice teachers to address the topics of race and racism. At various times, preservice teachers chose not to engage with the topic of race in their responses. Based on scholarship regarding avoidance discourse practices related to race, preservice teachers' absent discussion about race suggests not an accidental omission about the topic but a decided rejection of the topic.

Silencing Language Example. “Now they’ve all come into full color. It’s been like watching an old Polaroid photo develop. Gymnasts, mountain bikers, environmentalists, committed Trump fans, ardent liberals, visual artists, soccer players, dancers—they are all distinct and full of personality” (Lindsey).

Coded Language. Coded language about race uses race-tangential words to avoid talking specifically about race and identity. Coded language includes terms such as "minority" or "diversity" as substitute terms for talking about race. For the purposes of this study, coded language about race is considered aversive racism (DiAngelo, 2018). DiAngelo identifies “Social taboos against openly talking about race” (p. 100) as a reason for racial justice resistance. According to DiAngelo, white people respond to the challenge of talking about the social taboo of race with indirectness (p. 124) and aversive racism (p. 43). *Aversive* racism is different from *avoidant* racism or silencing. Whereas silencing or *avoidant* racism works to disengage from a conversation about race, *aversive* racism is a form of resistant engagement. According to DiAngelo, “[Aversive racism] exists under the surface of consciousness because it conflicts with consciously held beliefs of racial equality and justice. Aversive racism is a subtle but insidious form” (p. 43). Aversive racism can manifest in the form of “Avoiding direct language and using racially coded terms such as *urban, underprivileged, diverse, sketchy, and good neighborhoods*” (p. 43). These coded terms reveal the presence of an internal “racial filter” that protects racism by not addressing it directly (p. 47).

The category of coded language about race is relevant to this study because preservice teachers were regularly prompted to engage with the topic of race as relevant to their pedagogical thinking. Some preservice teachers responded with resistant engagement, focusing

on their pedagogical thinking and reluctantly talking about race while avoiding specific race-related terms.

Coded Language Example. "This text set fully encompasses my personal interests as a future English teacher. In a perfect world, I'd focus my teaching on texts written by minorities. I would possibly introduce my students to some works from the literary canon, but those works would not be my sole focus. As a literary instructor, and as a new teacher, I honestly believe that teaching to what I know and teaching what is culturally relevant for me will come with the most ease. While I know that I will not be able to rely on this and that it will not always be a luxury that I will have, I do feel that it would be my strong suit as an English teacher" (Jamie).

Ambiguous Language. Ambiguous language about race mentions race or identity but does not elaborate or connect how individual race or identity connect to larger structures. Without additional elaboration, the meaning of this ambiguous language could be interpreted as either racist or antiracist, and the speaker or the author provides no additional context for understanding their meaning. By employing ambiguous language, the speaker attempts to absolve themselves of antiracist responsibility and positions the listener as responsible for interpreting the intent. In defining a "new racism... characteristic of the post-Civil Rights era," Bonilla-Silva (2015) identifies five elements which comprise the structures of new racism:

1. the increasingly covert nature of racial discourse and practices
2. the avoidance of direct racial terminology
3. the elaboration of a racial political agenda that eschews direct racial references
4. the subtle character of most mechanisms to reproduce racial privilege
5. the rearticulation of some racial practices of the past (p. 1362)

The category of ambiguous language about race pertains to the first three elements of Bonilla-Silva's (2015) definition of post-Civil Rights era new racism. Ambiguous language is covert in that the meaning of the speaker remains unclear, hidden, or obscured. For the purposes of this study, ambiguous language about race may include direct racial terminology, but will often be vague about the relevance or importance of the terminology to a larger social or institutional context. Additionally, ambiguous language about race includes broad political statements without specifically referencing the racial identities of the stakeholders and the relevance of their racial identities for the larger political purpose.

The category of ambiguous language about race is relevant to this study because preservice teachers were specifically prompted to engage with the topic of racial justice as relevant to the content and context of their pedagogical thinking and practice. At times preservice teachers responded to these prompts in ways that left their meaning unclear and open to dual interpretations rather than stating their positions with clarity.

Ambiguous Language Example. "But this raises troubling questions for me. Looking at my town through the eyes of an adult, I see deep inequalities in income and education. Does nostalgia for diversity and local character mask these inequalities, make them seem beautiful in a way? A part of me, my adult self, realizes this is dangerous. Shouldn't we be fighting to overcome these inequalities, not romanticizing them?" (Lindsey).

Implicit Language. Implicit language about race names specific aspects of identity in ways that allude to systems, power, content, or context. References to larger systems are suggested rather than specifically stated. Different than ambiguous language, implicit language seems to take either a racist or antiracist stance, and the speaker or author provides some suggestion as to their stance without further developing their argument. The reasoning behind

this stance or the argument developing from this stance are often the starting points for a longer discussion. Love (2019) writes about the importance of nuance in antiracist education:

> It is important for educators to know how deeply unjust systems affect people and their communities in unique ways, but it is also imperative to understand the intersections of injustice. Pedagogies must call out and teach students how racism, sexism, homophobia, transphobia, Islamophobia, and inequality are structural, not people behaving poorly. They must criticize the systems that perpetuate injustice… while pushing for equitable communities, schools, and classrooms. (p. 55)

Love calls for antiracist language that is specific, nuanced, and intersectional. For the purposes of this study, implicit language about race introduces larger arguments about unjust systems and intersections of injustice, but these statements would benefit from additional clarity and specificity about how these systems are functioning and how they might be changed.

The category of implicit language about race is relevant to this study because preservice teachers had regular invitations to write about race as relevant to their pedagogies, field placement contexts, and future practice. Some preservice teachers' responses generally reflected an alignment with an antiracist stance without addressing how their stance specifically informed their thinking about teaching.

Implicit Language Example. "I had never considered how the struggles of an ELL [English language learner] student could be cyclical in this way, but this realization has motivated me to work to break the cycle. As a teacher, I will surely come to have ELL students, and I will make it my responsibility to ensure that they have an understanding of what is being asked of them. I feel like it would be easy to think, 'I don't speak Spanish, so I can't do much to

help this student,' but that is wrong. I've had a lot of success with Joe just by rephrasing things for him. I know that if I take time to differentiate instruction, I can have success with other students too" (Cameron).

Explicit Language. Explicit language about race names specific aspects of identity, includes additional analysis as to how these identities inform the content or context and connect to larger systems and structures. This category of language does not avoid language about race, use coded terms to reference race, make ambiguous statements about race that remove speaker responsibility for interpretation, or imply a stance on racial justice without further specific description and explanation. Using the terms "race," "racism," and "antiracism" is fundamental to having conversations that promote racial justice. In the opening pages of his book *How to be an Antiracist*, Kendi (2019) explains the importance of naming and using these terms and the dangers of avoiding them:

> This may seem harsh, but it's important at the outset that we apply one of the core principles of antiracism, which is to return the word 'racist' itself back to its proper usage… It is descriptive, and the only way to undo racism is to consistently identify and describe it--and then dismantle it. The attempt to turn this usefully descriptive term into an almost unusable slur is, of course, designed to do the opposite: to freeze us into inaction. (p. 9)

Using the terms "race" and "racism" renders these concepts visible and thus disrupts a primary function of whiteness, its seeming invisibility and intangibility. Explicit language about race through directness and specificity can preempt and counter white fragility, white emotionality, and white avoidance when talking about race.

The category of explicit language about race is relevant to this study as the activities and assignments of the course invited preservice teachers to discuss their racial identities and the racial identities of others either in relationship to each other or within a particular social context. Preservice teachers who engaged with explicit language about race named the importance of race for a particular context and then continued with larger discussions of justice and equity where the topic of race was salient.

Explicit Language Example. "My professor was shocked at my attempt to read 'against' the text. How I felt as a black woman reading this novel was never considered. Being expected to sympathize with this character was offensive to me. What about the black women who wanted to care for their children but had their children taken away from them? What about the black women who lived in poverty but had to work to survive? How was I to sympathize with a character who bossed around a poor black maid while she sulked because she had to care for her children and stay in a marriage that she didn't really want to be in? Please" (Jamie).

Embedded Case Study Focal Participants

Figure 3.6 reflects the mean language use across the class. Figure 3.7 shows individual student language use frequency.

Figure 3.6: Average use of Language of Identity

	Mean	**Standard Deviation**	**1 SD Above Mean**
Silencing Language	2.375	3.422962	5.797962
Coded Language	1.875	2.156386	4.031386
Ambiguous Language	2.75	1.48324	4.23324
Implicit Language	0.6875	0.704154	1.391654

Explicit Language	7.125	4.096747	11.22175

The purpose of this investigation was to examine how preservice teachers applied their commitments to antiracism to their teaching practice. As mentioned above, avoiding language about race is a function of racism (e.g. Bonilla-Silva, 2015; DiAngelo, 2018) and explicitly naming race is the work of antiracism (e.g., Kendi, 2018; Love, 2019). For the purposes of this study, I was interested in learning how preservice teachers' everyday engagements with racism and antiracism translated to their commitments to teaching. Figure 3.7 is a frequency table showing each preservice teacher's language about race according to the codes I describe in the sections above.

Figure 3.7: Preservice Teacher Language about Identity

Preservice Teacher	Silencing Language	Coded Language	Ambiguous Language	Implicit Language	Explicit Language
Addison	0	0	1	1	4
Alex	0	2	5	1	9
Bailey	0	1	4	0	5
Cameron	4	3	4	0	12
Cassidy	1	1	1	0	2
Charlie	0	1	2	0	8
Ezra	2	1	3	1	2
Jamie	0	1	2	1	16
Jordan	2	1	1	1	7
Kendall	6	0	3	0	4
Lindsey	13	8	5	0	6
Ryan	2	1	3	0	8
Shannon	4	4	3	2	14
Shay	4	1	3	1	3
Taylor	0	5	0	2	6
Toni	0	0	4	1	8

The focal participants for this embedded case study are Alex, Cameron, Jamie, Kendall, Lindsey, Shannon, and Taylor. Figure 3.8 provides more information about these preservice teachers' identities.

Figure 3.8: Focal Participant Identities

	Gender Identity	**Racial Identity**	**Program Identity**
Alex	woman	person of color	undergraduate
Cameron	woman	white	masters
Jamie	woman	person of color	masters
Kendall	woman	white	undergraduate
Lindsey	woman	white	masters
Shannon	woman	white	undergraduate
Taylor	woman	person of color	masters

RQ3 (Curriculum) Data Analysis

The driving question for this third investigation focuses on the curricular site of teacher thinking. This curricular site acknowledges that the content of a course is a cultural artifact and not an ideologically neutral document (Ladson-Billings 2006, p. 32). I investigated the ways in which preservice teachers engage with the antiracist curriculum of this course by examining how they take up antiracism within their own practice. I analyzed preservice teachers' Text Study assignments to investigate their antiracist thinking about curricular design. I analyzed preservice teachers' Lesson study assignments to investigate their antiracist thinking about instructional planning, enactment, and reflection. I analyzed preservice teachers' School and Student Study assignments to investigate their antiracist thinking about their school and classroom communities and personal asset-based perspectives about students.

Analytic questions which support this inquiry include the following: *How do preservice teachers take up antiracism in their own construction of content-specific curriculum? How do*

preservice teachers demonstrate and reflect on antiracist pedagogy within their own practice? How do preservice teachers challenge and change their own personal biases as they enter school contexts and engage with students of diverse backgrounds? My methodological approach to these curricular subquestions was content analysis (Hoffman, Wilson, Martinez, & Sailors, 2011; Krippendorff, 2004; White & Marsh, 2006).

My unit of analysis for this inquiry was preservice teachers' major assignments: the Text Study, Lesson Study, and School and Study Study (descriptions of these assignments can be found in Appendices A-F). I reviewed preservice teachers' formal, written, required assignments for the course to consider how they take up antiracism and racial literacy. Content analysis supported me in "making inferences from texts and making sense of these interpretations in a context surrounding the text" (Hoffman, Wilson, Martinez, & Sailors, 2011, p. 30). For each major course assignment, I began with open coding and focused coding (Emerson, Fretz, & Shaw, 2011) and grounded theory (Charmaz, 2014). Applying analytic lenses of critical race theory and racial literacy and informed by liberatory pedagogies such as culturally responsive pedagogy and multicultural education, I coded how preservice teachers were taking up antiracism in the dimensions of curriculum, instruction, and personal reflection. As a part of this process, I created a set of anticipatory codes based on the presence of words and concepts related to antiracist pedagogy, racial literacy, and educational equity.

For analysis of the curricular site of teacher thinking, I based anticipatory codes on Alston and Barker's (2014) Reading for Teaching framework. I coded the Text Study assignments noting where preservice teachers discussed literature features such as main takeaways; reading strategies; elements of craft such as key ideas and details, genre and structure, and figurative language; and conventions (p. 63). I then looked for how these codes

overlapped with preservice teachers' language about race. Descriptions of these codes are in the sections above. For analysis of the instructional site of teacher thinking, I based anticipatory codes on how hooks (1994) and Freire (1998; 2005) describe education as the practice of freedom. I coded the Lesson Study assignments for how preservice teachers described their instruction. Informed by hooks (1994) and Freire (1998; 2005), these codes included attention to embodiment and the mind/body split (hooks, 1994, p. 139; pp. 147-148), mutual responsibility for learning (p. 144), personal responses to individual students (p. 150), the banking model of education (Freire, 2005, p. 80), and the problem-posing model of education (p. 81). For analysis of the personal site of teacher thinking, I based anticipatory codes on Yosso's (2005) model of Community Cultural Wealth. These codes included aspirational capital, linguistic capital, familial capital, social capital, navigational capital, and resistant capital (pp. 77-81). I coded the School and Student Study assignments for how preservice teachers described their students' strengths and analyzed how these descriptions overlapped with the International Reading Association's (1996) six dimensions of literacy, including reading, writing, speaking, listening, viewing, and visually representing.

During the coding process, I created analytic memos that document emerging concepts, interpretations of these concepts, and the relationships among the concepts (White & Marsh, 2006, pp. 37-38). As these codes emerged, I attended to language, words, and concepts (White & Marsh, 2006, p. 31) related to antiracist pedagogy (hooks, 1994) and racial literacy (Guinier, 2004; Twine & Steinbugler, 2006; Skerrett, 2011). I revised my coding iteratively and generatively through the re-reading of the data, and I compared the categories and constructs that emerge through this process with other data (White & Marsh, 2006, p. 37).

Summary

Critical race theory and liberatory pedagogy inform this study both pedagogically and methodologically. These conceptual frameworks inform the design of the teacher education course, frame the design of the research investigation, and serve as the analytical lenses of analysis. Additionally, this study is framed around three salient sites of teacher thinking (Ladson-Billings, 2006) at the core of culturally responsive pedagogy: the personal site, the instructional site, and the curricular site. Although this study foregrounds these sites through individual investigations, these three salient sites of teacher thinking are interconnected and interrelated in the practice of teaching. This study foregrounds investigation into these sites individually in order to determine specific implications for antiracist teacher education and to offer strategic and holistic recommendations for future practice. The purpose of this study is to interpret and describe the current state of antiracist teacher education, to provide examples of antiracist teaching and learning experience and practice, and to identify next steps for supporting teacher education programs, teacher educators, and preservice teachers in translating their stated commitments to antiracism into action.

Chapter 4: The Personal Site of Teacher Thinking

This chapter is a first-person inquiry into how teacher educators of color experience the work of antiracist education at predominantly white institutions. According to Ball (2000), "First-person research offers the researcher a role in creating the phenomenon to be investigated coupled with the capacity to examine it from the inside, to learn that which is less visible" (p. 388). Investigations into what is less visible include "What is it like to do this sort of teaching? What tensions arise? What are the feelings entailed? What are the incentives? What is the underlying reasoning?" (p. 388). For teacher educators of color, the work of antiracist education is both professional and personal. At a professional level, teacher educators have a responsibility to prepare future teachers to demonstrate their commitments to racial diversity, inclusion, justice, and equity through their educational enactment. At a personal level, teacher educators of color must navigate inevitable resistances to antiracism while also protecting themselves from white supremacy. The layered nature of this work creates challenges for teacher educators of color who must find ways to maintain their professional commitments while also protecting and sustaining themselves to minimize the harm they experience.

Teacher educators can anticipate resistance to antiracist teaching. These resistances can manifest as "silence, defensiveness, argumentation, certitude, and other forms of pushback" (DiAngelo, 2018, p. 8) including "anger, withdrawal, emotional incapacitation, guilt, argumentation, and cognitive dissonance (all of which reinforce the pressure on facilitators to avoid directly addressing racism" (p. 101). In the context of teacher education, teacher educators and scholars have examined how the "white imagination" operates through "emotional

disinvestment, lack of critical understanding of race, resurgence of white guilt, and recycling of hegemonic whiteness" (Matias, Viesa, Garrison-Wade, Tandon, and Galindo, 2014, p. 289). Such studies have examined how preservice teachers resist antiracist learning, and this study builds on this previous work by investigating how manifestations of white resistance to antiracism are projected onto teacher educators of color.

This investigation into the question "What challenges do teacher educators of color experience in their commitments to antiracist teaching and learning" is divided into two parts. These two parts examine what antiracist teacher education is like for teacher educators of color, revealing the "less visible" challenges of facing resistance to antiracist education. The first part of the investigation focuses on how preservice teachers resist antiracist learning by positioning their teacher educators of color as unprofessional non-experts in the context of antiracist learning. The second part of the investigation focuses on how teacher educators of color experience this positioning and resistance to both their pedagogy and person. The context of this study is a teacher education course with twenty students where I, a Korean American woman, served as the instructor. Data for this investigation include my instructor reflection journal, video recordings of my weekly thought partnership meetings with Fannie, and video recordings of the three-hour class meetings. The narrative representation of the events from class are the result of the triangulation and reconstruction of this data.

Overview of Trends

In this study, data showed that preservice teachers positioned teacher educators and scholars of color as unprofessional non-experts. Preservice teachers demonstrated this positioning by delegitimizing and dehumanizing instructors and scholars of color. Primary examples of this delegitimizing and dehumanizing are examples from my instruction as a teacher

educator of color, although preservice teachers demonstrated delegitimizing and dehumanizing practices towards other instructors and scholars of color who were not always physically present in this classroom context. In the context of this course, preservice teachers demonstrated delegitimizing practices by disregarding the teacher educator of color's pedagogical and disciplinary authority, refusing to engage with the teacher educator of color's feedback, and by claiming an absence of guidelines, support, and expectations. Preservice teachers demonstrated dehumanizing behaviors in their aggression towards their teacher educator of color and through their dismissal of other scholars and teacher educators of color who participated in the course by sharing their skills, knowledge, and expertise. Their positioning of people of color as delegitimized and dehumanized instructors and scholars enabled these preservice teachers to resist antiracist learning and perpetuate harmful behaviors aligned with white supremacy in the classroom.

Preservice Teachers' Delegitimizing of Instructors of Color

In the context of this antiracist teacher education course, preservice teachers consistently projected their resistances to antiracism and liberatory pedagogy through their rejections of my professional expertise and attempts to delegitimize my professional skills, knowledge, and experience. Preservice teachers attempted to delegitimize my professionalism by undermining and rejecting my pedagogical and disciplinary authority, refusing to engage with my feedback, and claiming an absence of guidelines, support, and expectations. By attempting to delegitimize me as their instructor, preservice teachers signaled their resistance to liberatory pedagogies as legitimate practice. In continuing to delegitimize liberatory pedagogy, preservice teachers removed themselves from the responsibility for antiracist engagement and action and often continued to perpetuate harmful and racist behaviors in the antiracist learning space.

“This is the chaos class”: Confusing Authority and Authoritarianism

Freire (1998; 2005) interrogates the differences between authority and authoritarianism. He writes that people can often conflate and confuse the two:

> It's interesting to note how people who are fond of being authoritarian often think of the respect that is indispensable for freedom as a sort of incorrigible taste for the spontaneous. And those who imagine freedom to have no limits are forever discovering authoritarianism in every legitimate manifestation of authority.
>
> (Freire, 1998, p. 99)

Freire describes the banking-model of education as one that is authoritarian: “the teacher teaches and the students are taught;” “the teacher chooses and enforces his choice, and the students comply;” and “the teacher acts and the students have the illusion of acting through the action of the teacher” (2005, p. 73). Contrasted with the banking-model, the problem-posing model of education imagines new roles in the classroom: “teacher-student” and “students-teachers” (p. 80). I designed this course around the problem-posing model of education. The purpose of this course is to prepare preservice teachers for working in their own classrooms, and the importance for preservice teachers to share authority was even more pronounced for me in this professional certification context. Understanding that this sharing of responsibility and authority might be new to the preservice teachers, I planned to support preservice teachers in this shift towards authority and autonomy by introducing elements of choice early in the semester with the goal of moving towards collaboration in our roles as “teacher-student” and “students-teachers” as the semester progressed.

At the start of the second class meeting, I responded to questions about preservice teachers’ weekly blog posts. “The last slide of every class will have the blog post prompt for the

coming week. If you want to write about something else related to your experience, then you can create your own prompt and write about something else." One preservice teacher commented, "This is the chaos class." "Chaotic good," Ryan clarified. "We have another class that's chaotic evil. The master's students know what I'm talking about." The first preservice teacher seems generally to be addressing order and chaos in the classroom, but Ryan is specifically referencing the alignment mechanic from the role-playing game *Dungeons & Dragons*. Within this game, "Alignment is a combination of two factors: one identifies morality (good, evil, or neutral), and the other describes attitudes toward society and order (lawful, chaotic, or neutral)" (Crawford, 2014, p. 122). According to the *Player's Handbook*, "Chaotic good (CG) creatures act as their conscience directs, with little regard for what others expect" (p. 122). In response to the possibility of choosing their own blog post topic, Ryan and his peers labeled the course as chaotic, suggesting that the course lacked order and structure. As the instructor, this determination perplexed me, as I had offered choice alongside structure even within the same sentence, such as in the example above.

The preservice teachers' comments about "chaos" reflect a conflation of the ideas of authority and authoritarianism. They interpreted the option of an alternative blog post prompt as an invitation for "chaos," a reckless spontaneity. This interpretation belies order in choice, an alternative interpretation that requires the acknowledgement of their own authority in their learning. When I presented an invitation to share authority through choice, I was aware that this group had interpreted my offering as an invitation for unaccountable freedom. Their responses suggested to me that they viewed authority in the classroom as limited to the instructor's exercising of authoritarian power and demonstrated a comfortability with the banking model's framework for authority separating teachers and students. Although the preservice teachers

demonstrated an investment in the set authority of teachers, they also did not position me, their instructor, as having this authority.

Their labeling of the course as "the chaos class" ignores the existence, presentation, and enactment of planned content and structures, isolating the concept of choice without limits as the defining characteristic of this course. The implications of this moniker functioned to delegitimize me as the instructor. This delegitimizing occurred as preservice teachers erased the intentionality of pedagogical design, ignored the existence of instructional supports and structures, and claimed an absence of authority in the classroom. Throughout the course, preservice teachers demonstrated repeated disregard for my pedagogical and disciplinary authority and worked to create a narrative of my instruction that delegitimized my role as a teacher educator.

In the next two weeks of instruction, I worked against the preservice teachers' delegitimizing of my authority while also working to move them towards sharing the classroom authority as students-teachers. I planned small groups in advance of class meetings and explained my different rationales for the groupings during class before the start of each activity. Following a discussion about respect and inclusivity and supporting preservice teachers in a conversation about identity, difference, and next steps for creating an inclusive and equitable classroom culture, I offered preservice teachers the opportunity to share in the decision-making process. With preservice teachers having just identified specific strategies such as intentional grouping across difference as a way to create a more inclusive classroom culture, I asked preservice teachers to apply their strategic plan for classroom action: "We have just had a discussion about creating dialogue across identity. How do you think that we should divide into small groups?" The class looked at me. No one responded. "Remember our talk about discretionary spaces[12]?

[12] Ball, D. (2018). Just dreams and imperatives: The power of teaching in the struggle for public education. Presidential Address at 2018 American Educational Research Association Annual Meeting, New York, NY.

We are making a decision right now about how to move forward with instruction. I want to be transparent about what is happening right now. I am pausing the instructional moment, stretching it out, and wanting for you to fill in the possibilities in a not-real-time not-high-stakes environment." The class continued to stare. Some preservice teachers looked down towards their computer screens. One or two scribbled in their notebooks. Still, no one responded. "When you become future teachers, you will have to make these types of decisions. This is practice in making decisions." Standing in their silence, I observed the preservice teachers' stillness, all of them cautious, no one moving to offer a response. "Maybe some of you just want me to choose." Jamie raised her eyebrows and gave an emphatic nod from the corner of the room. The class agreed that my decision would be best.

In the previous weeks, the class had worked to delegitimize my position as their instructor by naming my pedagogical practice as "chaotic" and unstructured, despite my attempts to metacognitively name my pedagogical thinking underlying many instructional decisions. My attempts to distance my own instructional practice from the authoritarian practices associated with the banking-model were twistedly unsuccessful. The preservice teachers had conflated authority with authoritarianism, and in doing so equated authority with singular dominating control. Because I had not asserted authority through the form of authoritarian control and decision-making, they assumed that I did not have pedagogical or disciplinary knowledge, skills, or experience. They had conflated authority and authoritarianism and were only able to recognize my pedagogical and disciplinary authority if I exercised authoritarian control. They did not see how authority might exist without authoritarianism and so could not acknowledge my pedagogical or disciplinary authority in the absence of authoritarian control. Although I succeeded in having these preservice teachers view me not as an authoritarian, the consequence

was that preservice teachers also did not position me as a pedagogical authority in this teacher education course. When I moved to share authority in the classroom, inviting preservice teachers to contribute their thinking, expertise, and experience, I was met with the inimical rejection of silence. Through their silence, the preservice teachers signaled a desire for me to make the authoritarian decision for the group. Their denial of shared authority demanded that I teach in ways they recognized as legitimate, namely, the banking-model where I would choose and they would comply (Freire, 2005, p. 80). The class implored me to take authority in the form of authoritarian control, encouraging me to legitimize my teaching practice in a way that aligned with their conflation of authority and authoritarianism. The irony of this imploring is that this call to legitimize my teaching practice through such authoritarian change undermined my attempts to engage students in liberatory pedagogy and contributed to further delegitimizing my authority as the instructor of the course.

"I just want to make sure this is okay": Delegitimizing Teacher Feedback

For each assignment, I provided feedback to preservice teachers in three different ways: in-text feedback identifying strengths, potential revisions, and thought for further consideration; a one-page summative note to each individual preservice teacher acknowledging conceptual strengths and supporting them in prioritizing revisions; and a copy of an assignment checklist that was aligned with the assignment requirements and guidelines in addition to a letter grade assessment. Although I provided all preservice teachers with this feedback for each major assignment, preservice teachers asserted that "I really have no idea how I'm doing in the class." Beyond dismissing my feedback, some preservice teachers worked to delegitimize my feedback, resisting my invitation for paradigmatic shifts in thinking about teaching in antiracist ways. An example of preservice teachers' delegitimizing of my feedback is below.

Lindsey scheduled to meet with me during office hours. We decided to meet in the student center on the second floor of the education building. Although Lindsey had sent me two emails just the day before, both of which I replied to within an hour, she wanted to revisit the same questions from her email in our time together. Over the course of several weeks, I had encouraged Lindsey to revise and refine the essential questions for her development of a curricular unit since the questions had the potential to be interpreted as support for the acceptance of oppression. Her two questions were "How do we endure suffering and find grace amidst hardship?" and "How do acceptance and defiance help individuals find strength and freedom in the face of adversity?" Lindsey had reluctantly agreed to change these questions, but she disagreed with my feedback that her curricular unit did not meet the assignment requirement of incorporating diverse texts from beyond the literary canon. Her curricular unit focused on the texts *A Thousand Splendid Suns* by Khaled Hosseini (2007)[13], "Expect Nothing" by Alice Walker (1944)[14], and self-selected excerpts from the *Enchiridion or Manual* by Epictetus (125)[15]. Based on the course readings and discussions about the literary canon, which included conversations about how "elite" knowledge is a social construction upheld through Advanced Placement (AP) Literature Free Response Questions[16] and conversations about how to use canonical literature for critical literacy[17], I argued that these texts were in close proximity to the literary canon and recommended that Lindsey include at least one different text.

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[13] Hosseini, K. (2007). *A thousand splendid suns*. Riverhead.
[14] Walker, A. (1998). Expect nothing. *Anything we love can be saved.* Ballantine.
[15] Epictetus. (2009). *The Enchiridion*. CreateSpace.
[16] College Board. (2021). AP English Literature and Composition Past Exam Questions. AP Central. https://apcentral.collegeboard.org/courses/ap-english-literature-and-composition/exam/past-exam-questions
[17] Borsheim-Black, C., Macalusco, M., & Petrone, R. (2014). Critical literature pedagogy: Teaching canonical literature for critical literacy. *Journal of Adolescent & Adult Literacy, 58*(2), pp. 123-133. https://doi.org/10.1002/jaal.323.

We took our seats at the circular table in the student center, and Lindsey opened the conversation by asking about my feedback. I began explaining my feedback to Lindsey, "Your texts are what I would call flirting with the canon…" Lindsey spoke over me, "I know *you* think they're part of the canon." Speaking measuredly I continued, reviewing an understanding of the literary canon that we had discussed in class, "The canon is a social construct and there is no official list of what is considered the canon. But from my knowledge, what is usually taught in high school is considered to be canon, and these examples are often privileged on AP [Advanced Placement] reading lists and the Common Core list of exemplar texts. The authors of two of your pieces are authors who frequently appear on those lists, which is why I'm saying that you're flirting with the canon. You are in close proximity to the canon, closer than what I would like for this assignment. I would really like for you to select something that is not canonical."

Lindsey shifted her argument, "I would argue that this text set is very diverse. I've got a Middle Eastern man and a Black woman. That's very diverse! It's not canonical!" "Yes, you are including diverse voices. My feedback is that these are two modern canonical authors." "Well I just wanted to see if it was okay if I used this third piece from the Stoics. Epictetus." "Well, Epictetus is also canonical--" "He was a slave!" I sat starting at Lindsey, hoping my moment of rest would help to bring the conversation back to a moderate pace. "I consider ancient Greek and Roman scholars to be canonical. I would encourage you to consider a different--" "I just wanted to see if it's okay," Lindsey repeated. Again, I replied, slowly, "You are asking for my feedback, and my feedback is to ask you to change, at minimum, one of your three texts." I tried to encourage her. "Are there any other texts that illustrate your theme of suffering and grace?" "No," Lindsey replied, "I've looked *everywhere else* and there are no other texts that fit this theme the way I want."

Seeing that Lindsey was resistant to my feedback, I offered to help her consider alternative texts for her assignment. I started, “I understand that you have deep disciplinary knowledge. You seem to be invested in tradition, and I would like to nudge you to feel more comfortable and confident in being creative with your unit.” Lindsey’s reply was immediate. “I don’t think that’s an accurate characterization of me at all.” When my blood pressure rises, I can feel an aching behind my eyes that makes my vision blurry. While I could focus on Lindsey’s face, the textures of the student center in my periphery were beginning to be trapped in a haze. “I have plenty of experience bringing in songs and cool art like graffiti [at the community-of-color-serving learning center] where I used to work,” Lindsey continued, “But these are AP kids who are able to focus on more rigorous texts.”

Two students working at the table adjacent to ours kept glancing over at us. As Lindsey’s defense of her assignment escalated and devolved into personal critique, the two students slung their open backpacks over their shoulders, dragged their laptops and papers into their arms, and moved across the student center to another available table. I was embarrassed to be at the center of a public verbal barrage, but I was grateful that the two students had moved as Lindsey’s response turned toward personal insult. “I get that the strategy of making connections across random texts and asking students ‘Oh, what do you notice?’ like you do in class can be effective. But I am hoping to do more rigorous teaching with my students.” “Oh,” I paused, “Is that what you think I’m teaching you to do?”

The pressure behind my eye continued to pulse, drumming my vision. I moved to end our conversation. “You are asking for my feedback. My feedback is that I would either choose a different text or write a different question that makes your current one fit more. Right now the connection is very tenuous to me.” Lindsey circled back, “I know you just want me to use

something that is cool and hip, but those texts don't fit this question." I felt caught in the rhythm of an unending conversation, trapped in a web of words with no exact meaning, warped to fit Lindsey's argument until I relented. "I did not say you had to use something 'cool' and 'hip.' I said, right now, you are presenting me with a text set that is canonical. It is canonical. And that is something that I have asked you not to do." In this moment Lindsey was not demonstrating her own disciplinary authority, knowledge, and expertise, but rather her adherence and obedience to the disciplinary authoritarianism of the literary canon.

During this office hours interaction, Lindsey worked to delegitimize me in three ways: rejecting my feedback, demanding exceptionalism for her assignment despite specifically stated standards and expectations, and undermining my pedagogical practice. Lindsey's response to me was a demonstration of her white fragility, a manifestation of underlying white supremacy. DiAngelo (2018) notes that a function of white supremacy is "Internalized superiority and a sense of a right to rule" (p. 100). An interruption to white supremacy and a racial trigger for white fragility is "Being presented with a person of color in a position of leadership (challenge to white authority)" (p. 104). Although Lindsey had requested this meeting to elicit my feedback and seek my authority as her instructor, her rejection of my feedback and repeated reconstruction of my words and practice in distorted, overly simplistic, distracting, and irrelevant ways suggest that Lindsey's purpose for this request was to delegitimize my pedagogical and disciplinary authority. In response to Lindsey's increasingly personal and delegitimizing attacks, I began to respond to Lindsey by repeating the assignment guidelines and expectations. Following this meeting, Lindsey did not take up my recommended changes to her feedback, indicating her firm adherence to her belief in my illegitimate knowledge as her instructor.

“You gave us guidelines but no rubric”: Claiming Lack of Clarity and Support

As part of the larger teacher education certification program, this course requires three major assignments: a Text Study, a Lesson Study, and a School and Student Study. The assignment guidelines that were provided to students at the beginning of the course are included in Appendices A, C, and E. Each assignment is specific in its requirements and expectations for preservice teachers’ demonstrated knowledge and application of literacy practices to curriculum, instruction, and community. Knowing that these assignments were rigorous and demanding and having witnessed preservice teachers’ intimidation by the tasks in previous years, I provided preservice teachers with the assignment guidelines prior to the start of the semester, reviewed the expectations for assignments during class meetings, provided examples of previous preservice teachers’ assignments, modeled the assignments using examples from my own experience as a classroom teacher, scaffolded practice activities for preservice teachers to engage with discrete parts of the assignment, reserved class time for preservice teachers to work on their assignments with the opportunity for immediate feedback, and provided written feedback to preservice teachers as they developed their assignments.

Despite these instructional supports, preservice teachers often claimed that the assignments lacked clarity and that I offered no support in the development of their assignments. Although I designed class activities to correspond directly with the assignment guidelines, often through explicit referencing of the assignment guidelines documents, preservice teachers maintained that the expectations for the assignment were unknown to them. I reserved time during each class session for preservice teachers to engage with the assignment tasks, but many preservice teachers did not use their time in this way. For example, when during one class session I intervened to offer support to preservice teachers as they developed their assignments,

Bailey looked at me and said, “I can’t focus. I know you said in office hours that I am focused, but right now I am not focused.” When preservice teachers received feedback on their assignments with the opportunity to revise, they resisted my feedback claiming that my expectations were unclear since they had not been provided with a rubric. To reiterate, my feedback on preservice teachers’ assignments included specific in-text feedback, a concluding holistic feedback note to each individual student, and a copy of an assignment checklist which I had developed from the guidelines. The checklists which I developed from the assignment guidelines are included in Appendices B, D, and F.

Before the deadline for the final assignment, the School and Student Study, I asked the class to divide into groups. We reviewed the guidelines for the assignment, dividing the guidelines into five parts. Each group created a rubric for the assignment based on the guidelines. This activity had three purposes. The first purpose of this activity was to engage preservice teachers in the practice of creating a rubric. The second purpose was to show preservice teachers the connection between how guidelines establish expectations at the beginning of an assignment and how rubrics assess these expectations at the end of an assignment. The third purpose was a response to preservice teachers’ claims that they have “no idea” about my expectations for each assignment. This purpose was to demonstrate that these expectations had existed since the beginning of the semester.

After the small groups created a rubric based on their respective sections of the assignment guidelines, we created a full rubric for the assignment as a whole. The following conversation is a transcription of the classroom discussion debriefing the activity:

> **Laura-Ann:** What do we think about this activity and experience of creating this rubric together?

Taylor: I like that there are some very specific things in here. Oftentimes I will go off on a tangent and just start writing stuff. But now, I think this will allow me to--not necessarily organize, because I think I'm pretty organized--but just to say the key points.

Austin: There was challenge in the fact that the things that made sense in our heads were not always explicit enough to portray what was expected in this study.

Addison: I liked that instead of getting a rubric given to you and you're like, "I don't know where all of this is coming from," using random guesses on what you have to hit--it's like you're actually pulling it from the guidelines and it makes it like--I don't know. It makes more sense to me.

Toni: I feel like looking at the guidelines, for me, if you could just put the word "rubric" at the top of that, that would work. Because it's like, "[Section] 2.1. Did you do these three parts of it?" And if you're missing [Section] 2.2, then you're missing something.

Later in the discussion, Lindsey asked me "What if people want to put something in their paper that doesn't match up with what was on the guidelines?" I replied, **"**The guidelines exist to support you in completing the assignment." Lindsey continued with her concern, **"**What I've written doesn't match up with what people put on the rubric. That's why it's really helpful ahead of time. Because I could have done it, I just didn't realize." In an effort to help the preservice teachers make the connection between the assignment guidelines and the rubric that they created during class, I stated, "You made [it] based on the guidelines, which you've had since the first day of class." In the crosstalk that filled the classroom, one preservice teacher can be heard saying "Yeah, well I didn't read the whole rubric." Toni responded to her peers, "We made the

rubric based on the guidelines." Echoing Toni's response, I asked the class, "How did you make the rubric?" Through the responding crosstalk, Shannon replied, "That's fair" before her voice was swallowed by the sound of her peers.

In responding to the task, Taylor communicated gratefulness for the rubric. She linked her gratefulness to the "now," suggesting that the expectations for the assignment were unknown to her before this activity. To reiterate, preservice teachers designed the rubric based on the assignment guidelines that they had received three months prior. Austin acknowledged the connection between the assignment guidelines and the rubric-creating activity and then elaborated to clarify that the activity supported her in translating guidelines to expectations. Addison reflected on the practice of creating rubrics, connecting conceptually the relationship between guidelines and expectations without directly addressing the specific assignments of the course. Toni built on Addison's reflection, attending specifically to the classroom task. In her response, Toni legitimized the existing assignment guidelines as a supportive tool for preservice teachers.

As the discussion continued, Lindsey then worked to undermine Toni's legitimizing comment, repeating again the disconnect between the assignment guidelines and rubric despite her peers having affirmed this connection. She again emphasized the importance of providing expectations early, ignoring the comments of her peers and dismissing the supportive structures that I had provided to the class beginning at the start of the semester. In the subsequent crosstalk, the preservice teachers acknowledged their own responsibility for reading the guidelines and rubrics, and Toni again asserted confirmation of the related supports. Preservice teachers simultaneously acknowledged the relationship between the provided guidelines and the created rubric, suggesting recognition of existing expectations. However, despite this acknowledgement,

many continued to insist that expectations for assignments were unclear. Their persistent comments regarding a lack of clarity of expectations and support for this assignment even while engaging in the task of making connections between the two worked to delegitimize my work as their instructor. Furthermore, in claiming not to know the expectations for the assignments, preservice teachers often omitted or resisted assignment requirements related to antiracism.

Summary of Preservice Teachers' Delegitimizing of Teacher Educators of Color

In this context, preservice teachers delegitimized my professional practice by disregarding my pedagogical and disciplinary authority, refusing to engage with my feedback as their instructor, and by claiming an absence of guidelines, support, and expectations. Through their delegitimizing behaviors, preservice teachers communicated a desire to uphold the oppressive and authoritarian banking-model of education, a refusal to accept a woman of color in a leadership position as their teacher educator, and an aversion to responsibility for antiracist educational practice. As a consequence of their delegitimizing behaviors, preservice teachers inhibited their participation in a "question for mutual humanization" (Freire, 2005, p. 75), perpetuated white supremacy, and absolved themselves of the responsibility for antiracism.

Preservice Teachers' Dehumanizing and Rehumanizing of Instructors of Color

Preservice teachers' attempts to delegitimize my pedagogy was consistent with a larger pattern of preservice teachers' dehumanization of women of color as teacher educators and scholars. Love (2019) writes that "To begin the work of abolitionist teaching and fighting for justice, the idea of mattering is essential in that you must matter enough to yourself, to your students, and to your students' community to fight" (p. 2). She adds that "Mattering cannot happen if identities are isolated and [people] cannot be themselves" (p. 7). The work of mattering is the humanizing work; it is the work of being whole, of acknowledging one's personhood. For

the work of mattering, hooks (1994) notes the "legitimacy of a pedagogy that dares to subvert the mind/body split and allow us to be whole in the classroom, and as a consequence wholehearted" (p. 193). Alongside preservice teachers' attempts to delegitimize liberatory pedagogy, preservice teachers consistently demonstrated a denial of this wholeness that hooks describes. This denial of wholeness is the work of dehumanization. In this antiracist teacher education context, preservice teachers consistently demonstrated attempts to dehumanize people of color when they served in the roles of instructor, administrator, and scholar. A few moments of humanizing connection and empathy interrupt the barrage of preservice teachers' dehumanizing behaviors. These dehumanizing moments demonstrate how the removal of personhood limits learning engagement and enables resistance specific to antiracist learning. In contrast to moments of dehumanization, these humanizing moments reveal opportunities for learning engagement, critical self-reflection, and antiracist action.

Dehumanizing the Teacher Educator of Color

Throughout the course, preservice teachers' dehumanization of me, the teacher educator of color, took various forms. Some of these forms were more subtle. These more subtle forms included preservice teachers' late submissions of assignments with no prior notice and no communication as to when to expect assignments coupled with an expectation that I would review their work and provide feedback on the same one-week timeline as their peers. These more subtle forms also included preservice teachers' disregard for boundaries around classroom breaks, with many preservice teachers taking extended breaks from class and claiming simply that "we knew you wouldn't care." However, some of these forms of dehumanization were more overt and aggressive. These overt forms of dehumanization included confrontations and arguments such as the example below.

As preservice teachers gathered their jackets and slung their backpacks over their shoulders, Lindsey called me towards her chair at the center of the room, inquiring again about my feedback on her most recent assignment. While we started our conversation, her peers slid and wheeled the tables and chairs around us and departed for their afternoons, leaving Lindsey and me alone together in the classroom. While Lindsey maintained her seat and I stood apart from her, I named the feedback I had offered her in class, in writing, and in office hours. "Your essential questions feel a little risky," I told Lindsey, "Potentially dangerous." "Well the topic is hard to begin with," Lindsey asserted, not fully addressing my concern. I reframed my feedback. "How might you revise your essential questions to avoid this potential danger?" Deflecting my feedback again, Lindsey responded, "I'm rewording them already. Potential misreadings are a problem with any text. Students won't radically misread what I am giving them." As I wrapped the power cord for my computer, I made another attempt to engage Lindsey with my concern: "How does your content align closely with your essential question?" "I had a whole section about that in my assignment..." For each phrasing of my concern, Lindsey offered another deflection. During the course of our twelve-minute conversation, I worked to prepare the classroom for the next instructor while addressing Lindsey's concerns.

Maria, the next instructor, entered the classroom and placed her bag on the table. She began writing on the board in preparation for her class as the circular conversation with Lindsey continued. "When you plan to submit your revisions, send me an email." I zipped the pocket of my own backpack, ending my conversation with Lindsey. Lindsey secured her hat. "Thank you very much." As Lindsey exited the classroom, Maria turned to me. "Modeling that teacher patience that we talk so often about," she said with a laugh. I exhaled my own relief as laughter. Since we passed each other each week as the bodies in the classrooms shifted, Maria was a

friendly and familiar face, and I welcomed this conversation after my twelve minutes with Lindsey. Maria paused. “Are you okay?” “Well,” I hesitated, “That interaction wasn’t unexpected for me.” We watched each other in silence as her own students entered the classroom space. As I stretched the straps of my backpack over my shoulders, Maria stopped me. "I don't want to overstep... but what that actually looked like to me is a white woman who does not know how to talk to a person of color. That may be overstepping on my part, but I just... I want to make sure you're okay."

Lindsey’s decisions to deflect my questions and to defend her work while simultaneously eliciting my feedback repeatedly demonstrate her “internalized superiority” (DiAngelo, 2018, p. 100) and her discomfort with my position as her instructor as a woman of color (p. 104). While individual interactions with Lindsey evidence her white fragility, her consistent patterned behavior functioned to dehumanize me as a person of color. This dehumanizing occurred each time Lindsey engaged with me while not honoring my participation in the conversation. Throughout the semester, I had learned to protect myself in interactions with Lindsey by specifically focusing on course content and by consciously minimizing my emotional responses and working to separate my personhood from my responsibilities as an instructor. This separation is not possible, and my attempt at this separation was further dehumanizing to both me and to Lindsey.

Matias (2013) describes the trauma that she experiences as a woman of color engaging in the work of antiracism with white preservice teachers as “the unceasing flogging of my heart that I am subjected to each time my students see me, respond to me, interact with me, and unknowingly resist learning from me” (p. 55). Rather than ignoring the violent “flogging of my heart,” Matias centers pain in her pedagogy of trauma, naming that “Essentially, feeling this pain

is a process of humanization" (p. 55). In asking the simple question "Are you okay?" Maria acknowledged the violence of my interaction with Lindsey and allowed me to feel the pain from that experience. Maria interrupted the process of dehumanization by offering a racialized interpretation coupled with concern for me and my basic humanity. When Maria first asked her question, I was jarred into a returning awareness of my emotions and a recognition of the denial of my humanity across my many engagements with Lindsey. In preparing each time to meet with Lindsey and other preservice teachers in the class, I had planned to remove the acknowledgement of my own pain. Maria's observation of my interaction was circumstantial in that it was unplanned and fortuitous in that it interrupted the ongoing dehumanization that had become characteristics of my interactions with Lindsey. By engaging with me about this moment, confirming the existence of racial dynamics, and extending compassion for me, Maria offered an invitation for me to acknowledge my pain, recover my humanity, and reenter my position as an instructor without minimizing my identity as a woman of color.

Dehumanizing Scholars and Teacher Educators of Color

Although preservice teachers demonstrated a pattern of dehumanization towards me, my efforts in this chapter are to reveal how preservice teachers demonstrated a pattern of dehumanization to teacher educators of color more generally. This pattern of dehumanizing behavior was evident across preservice teachers' interactions with women of color holding a variety of leadership positions, including teacher educators for other courses, program administrators, and scholars. Further emphasizing this pattern of dehumanization towards women of color were preservice teachers' patterns of humanizing attitudes towards white instructors. Although perhaps unconscious or unintentional, the pattern of dehumanization towards women

of color as teacher educators is a manifestation of racism and a demonstration of preservice teachers' resistance to antiracist learning.

Dehumanizing Teacher Educators of Color

Preservice teachers adjusted their chairs and moved into small groups, preparing for their task of creating a mini-lesson on a song about survival. Individual members from each group seemed eager to select their song from the analog playlist of printed lyrics copies I had stacked on the front table. "Remember for your lesson to include a beginning, middle, and end," I called out to the class even as they were already moving forward with the task. I rotated around the room to each of the five groups. The classroom was buzzing with the sound of preservice teachers analyzing their songs about survival and translating their analyses to a mini-lesson. In my first pass wandering through the room, I noticed that Kendall's hands were tucked beneath her blue sweater cuffs, fingers peeking out only to scroll on her touchpad as she stared at her screen. Her group mates were reading their lyrics together, offering their interpretations of survival in the song.

In my second circling of the room, Kendall spoke to me when I approached her group, her palms still hidden under the hem of her sweater's sleeves. "This is helpful. We don't do this in Christina's class." Christina, a black woman, was the methods course professor for all twenty of these preservice teachers. I was puzzled by this disconnected comment, but I stood still for Kendall to continue. Interpreting my stillness as encouragement, Kendall's first whisper of a comment grew into a louder complaint. Uncomfortable, I responded, "Please know that I hold Christina in very high regard. She is the person I turn to when I have questions about my own instruction." Ignoring my caution, Kendall continued, "We're just expected to *know* these things." Wary of further conversation and protective of my colleague, I pushed back on

Kendall's complaint, "You are encouraged to *notice* things." Kendall continued with her frustration, "She doesn't scaffold us in how to notice teaching practices. She just expects us to *do* it." Seeing that Kendall was unresponsive to my alignment with Christina, I shifted the conversation to her field placement. "Well," I asked, "How do you learn in the field? Do you observe your mentor teacher and learn about their teaching practices through apprenticeship?" "Yes," Kendall replied, "But that context is different."

In wondering how the context was different, I later reviewed program records of Kendall's placement and her descriptions of her mentor teacher. In her blog posts, Kendall described her mentor teacher as a white man with "commanding presence" and "control of the classroom." In contrast, Kendall positioned Christina as unclear, unreasonable, and unhelpful to her. Matias (2013) writes that "what is silenced inside the grand narrative of what constitutes pain... is the reality that teacher educators of Color who teach White teacher candidates need only to step inside their classrooms to begin their racialized battlegrounds" (p. 60). Building on Matias's claim, I argue that Kendall's delegitimizing of Christina, her black teacher educator, and simultaneous acceptance of her white mentor teacher in my classroom reveal how all classrooms become racialized battlegrounds for teacher educators of color, even when those teacher educators of color are not in the room. Kendall attempted to engage me in this racialized battleground, inviting me to join her in delegitimizing Christina.

Navigating this conversation, I was moving through my own racialized battleground, wary of Kendall's weapon of whiteness. Matias (2013) describes how whiteness operationalizes in her teacher education courses:

> Despite the fact that I am the professor of the course, I am still outnumbered by White folks; more detrimental is that I am out powered by Whiteness. Their

> Whiteness is shown in their interactions with me, which thus produces a tangible fear for me to be careful to not enrage White mob mentality. (p. 66)

Although I named my respect and admiration for Christina, I regret not being firmer and clearer in my response to Kendall. By positioning my instruction in opposition to Christina's, Kendall was inviting me, an Asian woman, to participate in the white mob mentality against black women in general and Christina specifically. Careful not to yield to this mentality and cautious not to enrage it, I shifted the conversation, hoping to find a safer standing in the racialized battleground of my classroom. While I was no longer Kendall's target of comparison for Christina, I only succeeded in creating a new racialized battleground for Christina when Kendall entered her mentor teacher's classroom. Despite my hesitancy to engage with Kendall and my attempt to refocus the conversation, Kendall persisted in delegitimizing Christina as a teacher educator.

Dehumanizing Women of Color in Leadership Positions

At the request of the class, I invited Heather, the chair of the secondary education program, to introduce herself to the preservice teachers and share a bit about herself. I expected Heather to visit for 15 or 20 minutes, but she generously stayed much longer to respond to preservice teachers' questions. In her time, she shared about her own career path, highlighting her care for students and her commitment to improving education. Heather, a black woman, outlined how she moved from classroom teacher to graduate student to chairing the department. She offered encouragement to the preservice teachers and sought to inspire them. Most of the preservice teachers were engaged, asking Heather questions about her about her pedagogy and career trajectory and demonstrating a desire to know her more. However, one preservice teacher

was distracted by his computer, freely laughing audibly at the content on his screen. In response to his laughter, I wrote a memo for myself:

To the white man laughing while the black woman speaks,

We see each other every week. My expectation is that you will be rude to me. My hope is that you won't.

Mr. If-I-Do-Something-Problematic-Just-Let-Me-Know, I am telling you now.

Your disregard for the black woman speaking--your unapologetic laughter--it's a problem.

We can see your screen. Your memes and your messages are a chosen distraction.

Listen to the black woman speaking.

Mr. If-I-Do-Something-Problematic-Just-Let-Me-Know, let me review the class for you.

Last week we talked about whiteness. This week we witnessed it.

From the Asian woman speaking

to you every week.

This preservice teachers' decision not to acknowledge the presence of the program chair was rude. As a white man, his overt disregard for Heather, a black woman, was dehumanizing. Heather was physically in the classroom, speaking and engaging with the preservice teachers. This preservice teacher rejected Heather's presence, replacing her with a screen. The dehumanizing attempt to remove or ignore Heather's presence from the classroom is a weapon of the racialized battleground of the classroom, one that functions not to delegitimize but to completely silence and erase her presence. The preservice teachers' earlier statement that "If I do

something problematic, just let me know" combined with this dehumanizing behavior towards Heather signals the perniciousness of his white innocence as he regularly engages in the work of racism, undermining, delegitimizing, and dehumanizing instructors of color with casualty. Furthermore, his behavior here contributes to a larger classroom pattern of delegitimizing and dehumanizing teacher educators of color.

Dehumanizing Women of Color Scholars

Zora Neale Hurston is well-known, among many other accomplishments, for having popularized the saying "All skinfolk ain't my kinfolk." Scholar and teacher educator Cherry-McDaniel (2016) takes up this phrase in her presentation of settler teacher pedagogy to examine how teachers of color can perpetuate the oppressive systems of schooling by embodying the ideologies and practices that have been ingrained in their own educational experiences. Cherry-McDaniel, a black scholar and teacher educator, focuses on how preservice teachers of color may have internalized hegemonic values, norms, and expectations through their own socialization in education systems. She argues for careful examination and reimagination of curriculum and instruction to disrupt education as a function of white supremacist settler colonialism.

Jamie, a black woman preservice teacher, opens her small group's discussion Cherry-McDaniel's work by voicing, "I have a lot of questions about this article." Her peers quietly continue to read through the article, one or two making notes on their group's summary poster, the markers squeaking across the flat surface of the paper being the only sound from the group. As the discussion continues, Jamie asks, "Why is she doing all this? It seems like she is putting all the responsibility on teachers to dismantle some system… I mean I get the idea that teachers need to do more. But it seems like she is putting too much responsibility on the people who don't have any control over a lot of these systems…. I just… I don't like this article." Jamie's

comments engage her peers, and they each in turn begin to make their critiques of Cherry-McDaniel's perspective. As the group discusses the relevance of a teacher's racial identity, Jamie flips through the article and adds, "Like what is she trying to say?" As her group revisits their perception of a lack of strength of the author's structural criticism, Jamie contributes twice more that "I don't like this article." As I move over to the group, I hear Jamie make a conclusive remark: "Her research is lacking."

Jamie turns to me after I approach the table. "I am assuming that the woman who wrote this is African American. Yeah, I just have personal issues with her--I'm sorry, I'm just going to say it--putting her own people down in this article because she's not thinking about why, you know, why did that woman say that? Where did she get those ideas from? You know, she's not thinking about that. So it sounds like she has some issues--personally--That she would spend all this time, you know what I'm saying, just dissing people of color without considering why--" Taylor, a black woman preservice teacher, builds on Jamie's idea: "You know, the person who came to my mind was Clarence Thomas. When I was reading--when I skimmed through it--I was thinking, would I really want, as a teacher in my kids' classroom, [someone] who would kind of put them down for just I guess cultural--for expressing themselves culturally. And that's what I kind of got from her. I don't know. It just kind of seems like you should be on the same page on things." Jamie and Taylor, the only two black women preservice teachers in the class, agree that the author has engaged in an immoral practice, a betrayal of her own race through critique and negative representation. Jamie concludes the conversation, stating "And you are not going to ever catch me--ever, in any moment--catch me putting down black people. You're not going to catch me doing that…. You'll never--so--what--I don't like this article."

The discussion shifts to other topics, including teacher education programs, ethnic studies public education programs, and Teach for America. As the group begins to examine Cherry-McDaniel's (2016) suggestions for challenging settler teacher syndrome, Jamie asks her group, "And it also makes me wonder, if we are going to dismantle this system or change it, who's going to do it? Because who cares that much? Are the people who have the power to make these changes really that interested in fixing this? No--they prefer it to stay the same or else it wouldn't be the way it is now." Throughout the discussion, Jamie's reflections have centered around the question "Who is going to change the system?" She offers critiques of the ideologies perpetuated by teacher education programs and often incorporates a larger critique on social systems and power. Jamie acknowledges that the educational system is troubled, implying its racism, and her many contributions to the discussion highlight the role of teachers in transforming education and also the challenges obstructing change. Like the author of the article she criticizes, Jamie focuses on the importance of ideology rather than a single person in enacting structural, systemic social change. Although Jamie argues against Cherry-McDaniel and emphasizes her dislike of the article, her claims align with Cherry-McDaniel's argument against settler teacher syndrome.

Jamie often made critical contributions to the class, and often her contributions helped me to continue with my instruction in the face of class resistance. I was surprised by Jamie's dismissal of the article, which she demonstrated first through her repeated statements of "I don't like this article" and later through her claim that "Her research is lacking." In the article, Cherry-McDaniel (2019) addresses this assumption; she explains:

> Although teacher candidates of color have more than likely experienced the negatives of settler colonialism, there is no guarantee that they articulate those experiences in ways that challenge the existence and relationship between the

> colonizer and the colonized, or that they are motivated or equipped to help students of color do the same. They likely have not been provided the knowledge, language, or space to do so. (p. 246)

While Jamie had repeatedly demonstrated her motivation and commitment to supporting students of color in challenging dominant narratives through her class participation and assignments, in this moment she dismissed the ideological investigation and critiques that create and uphold the existence of these dominant narratives. As her instructor, I wondered how I could have done more to prepare and equip preservice teachers of color for the critical self-interrogation of our own ideologies. I was most troubled, however, not by Jamie's dislike of the article, but her delegitimizing and dehumanizing of the author.

In describing manifestations of settler teacher syndrome, Cherry-McDaniel (2019) writes that "teachers who suffer from settler teacher syndrome train students of color to internalize their exceptionality/inferiority and become complicit with having their humanity separated from their labor, thus forwarding the agenda of settler colonialism--amassing exploitable labor" (p. 245). Jamie's initial dismissal of the article is a personal response. Her later statement that the author's research is lacking is a delegitimizing response that positions Cherry-McDaniel's work as substandard research. Rather than engaging with the author's ideas and arguments, Jamie dismisses the author as inferior and disengages from specific discussion about the article itself. She separates the author from the article and criticizes the author to delegitimize her work. Jamie's labeling of Cherry-McDaniel's research and scholarship as inferior works to delegitimize the author and dehumanize her in the process.

Although I was discouraged by Jamie's response, I also empathized with her. In my own interactions with Jamie's peers, particularly in the moment with Lindsey mentioned above, I had

also participated in the dehumanizing of a teacher educator of color: myself. Cherry-McDaniel (2019) writes that "teachers are both actors and acted upon. Their places within a system of domination is dependent upon them not being furnished with the opportunity to critically interrogate the system they are so intricately linked to" (p. 245). As people of color succeeding in a white educational world, Jamie and I were both prepared through our educational socialization to dehumanize and delegitimize women of color, even at our own expense. My empathy does not relieve Jamie or me of our responsibility to challenge our assumptions and re-learn our practice to humanize and hold legitimate the work of women of color, but this humanizing empathy for each other is necessary for us as women of color to be actors against systems of domination together.

Humanizing White Instructors

Preservice teachers demonstrated a pattern of dehumanizing instructors and scholars of color. This dehumanization applied to graduate student instructors, professors, program chairs, and published scholars. This pattern of preservice teachers' dehumanizing of instructors and scholars of color is contrasted with their humanizing of white instructors.

In the eleventh week of class, I invited four colleagues to co-facilitate a class session on antiracism with a focus on white educational discourse (Haviland, 2008), white fragility (DiAngelo, 2018), and settler teacher pedagogy (Cherry-McDaniel, 2016). Darrell, a black man, Kennedy, a black woman, Naivedya, a South Asian woman, and Carolyn, a white woman were the co-facilitators for this work. Prior to class, I assigned preservice teachers to small groups and assigned them a facilitator. During the class activity, I moved around groups, listening to preservice teachers' discussions and observing how they interacted with the co-facilitators. I

wondered if the preservice teachers would demonstrate as much resistance to my colleagues as they had to me over the previous ten weeks.

I was particularly interested in Carolyn's group. In planning for the class session, Carolyn had requested a group of "difficult white women" for her facilitation of a discussion of white educational discourse practices (Haviland, 2008). Whereas other groups hosted their conversations around pushed-together tables, Carolyn's group of preservice teachers chose to work in a corner of the classroom, with several members sprawling across the floor. As I circled the room, I heard one preservice teacher in Carolyn's group comment, "This is new to us. And I just think that what we should do is enter the space with forgiveness. We should be understanding that this is new to people."

I wondered how Carolyn might trouble this comment. "Great, let's put that on the poster!" Carolyn encouraged the group, and as their markers began moving across the chart paper on the wall, Carolyn added, "I think you bring up a really great point." She paused and continued, "I also do think it's worth noting that when we say that this conversation is new to us, we mean us as white people. These conversations are not new to everyone in the classroom, or to everyone who goes to school or is involved in systems of schooling. This conversation is new for us, us specifically as white women." The group nodded. I was surprised. Carolyn nudged, "We can put that on the poster too."

In a matter of moments Carolyn had challenged this group of white women's avoidance of racism, their movement towards white innocence, and encouraged them to document their racist reflections. Whereas these same preservice teachers had resisted my efforts to name and recognize their avoidance in the ten previous weeks, they all affirmed Carolyn together. "That is such a great point!" They added Carolyn's critical response to the poster. Following the class

meeting, one of the preservice teachers from Carolyn's group wrote to me: "Thank you so much for this opportunity. The work we did today was great!"

I knew that Carolyn was a skilled and experienced facilitator with antiracist work, and I knew this because we had previously engaged in much of this work together. I observed Carolyn interrupting white fragility throughout her discussion, practicing similar discourse strategies that I also often employed. In response to the preservice teachers' collective thinking, Carolyn named their shared positionalities as white women, challenging the preservice teachers' objectivity by "[s]uggesting that a white person's viewpoint comes from a racialized frame of reference" (DiAngelo, 2019, p. 103). Whereas preservice teachers had previously separated the person from the work, as seen in the example of Jamie's separation of author and article, in this moment preservice teachers welcomed Carolyn's personhood and white identity and accepted rather than rejected her critical humanization. Additionally, Carolyn challenged white solidarity by challenging the group's racial beliefs (p. 104), encouraging them to interrogate their assumptions about themselves and their own enactment of white educational discourse (Haviland, 2008). These interruptions to white fragility and racism were not new to the preservice teachers; I had designed the course around antiracist principles and racial justice. However, with this new facilitator in the same classroom, these white preservice teachers responded in a new way, differing from my experience and expectation.

Whereas Christina, Heather, Cherry-McDaniel, and I, all teacher educators of color, had experienced delegitimizing and dehumanizing behaviors as a response to our interruptions to racism, Carolyn, a white guest facilitator, received praise, admiration, and thankfulness. In contrast, preservice teachers gave little feedback about the other co-facilitators but communicated frustration, disappointment, or even apathy if their small group facilitator was

Kennedy, Darrell, or Naivedya, all three of whom are people of color. These contrasting responses reflect a larger pattern of preservice teachers delegitimizing and dehumanizing scholars and teachers of color while respecting and privileging the same work when presented by white teacher educators.

Rehumanizing the Instructor of Color

Preservice teachers demonstrated a pattern of dehumanized behavior towards women of color teacher educators and scholars. However, these same preservice teachers demonstrated that they were capable of humanizing interactions, as seen through their engagement with and responses to Carolyn as a co-facilitator. Although generally preservice teachers engaged with me in a dehumanizing way, there were some moments of rehumanizing realization within the classroom space that created foundations for antiracist learning with less resistance.

During the small group discussion on pedagogy, I heard Jamie say to Austin, “We are all adults.” I probed this idea, hoping to learn more about Jamie and Austin’s perspectives on the tension that continued to linger in the air like an electric hum several weeks after the unwelcome exposure of a classroom climate laced with disrespect. “What do you mean?” I asked. Jamie extended her explanation to me. “Our classmates are all adults, and they should know by now how to interact with people. And if they don’t know how to interact with people, then they need to do the work to figure that out.” Jamie continued to name her frustrations with her classmates as I stood and listened. When I moved to respond, my eyes started watering. The tension of the class had been humming in my mind for weeks, silencing my emotions and demanding my entire attention. As I listened to Jamie, some of the humming hushed and I could hear the deep well of my own frustration. “I am also exhausted,” I confessed. “I haven’t been sleeping. I’m always planning. And I am always wondering what to do next, how to do more.” Jamie watched me over

the rims of her glasses, inviting me to share more. “I feel a tension,” I continued slowly, “between competing responsibilities. As a woman of color, I do not feel that it is my responsibility to help white folks or men folks work through their understandings of identity, privilege, and power. In fact, my responsibility is to care for myself. But, as the instructor of this course, I do have a responsibility to facilitate these conversations. I have this responsibility to the students in this classroom, but beyond that I have the responsibility to all the students they see each day in their field placements.” Jamie watched me fight to fix my tears to the rims of my eyelids, determined to keep my emotions contained. “I didn’t know what a toll it was taking on you.” We paused together, suspended in a moment of seeing each other. “You don’t have to take all that on,” Jamie said gently, “That is not your work.” After class, I wrote in my instructor reflection journal,” “I think that this conversation was an important moment for the two of us. I think that we have been reading each other in ways that don’t align with what we each think we are putting out into the world.”

Freire (2005) writes that “Solidarity requires that one enter into the situation of those with whom one is solidary; it is a radical posture” (p. 49). In the context of this class, I felt the radical posture of Jamie’s words. Her reply, “I didn’t know what a toll it was taking on you,” is a statement of humanizing solidarity, one in which she, for a moment, entered into my situation of sleepless nights and constant concern, acknowledged my pain, and responded with compassion. Jamie paused to acknowledge me as a person and not simply her instructor. She acknowledged that my body beyond the classroom was important.

Freire (2005) names “generosity” (p. 44) as one of many mechanisms for the work of liberation. He writes, “True generosity lies in striving so that these [trembling] hands--whether of individuals or entire peoples--need be extended less and less in supplication, so that more and

more they become human hands which work and, working, transform the world" (p. 45). Jamie saw my trembling tears and offered a firm but gentle reminder that the responsibility for change was not mine alone, humanizing the collective task of antiracist change. Her words were a reminder to me that our work is to be not "merely *in* the world," but "*with* the world or with others" (p. 74). This shared moment between Jamie and myself stands contrast to the many moments of dehumanization that pervaded the class more generally. The work of antiracism is the work of rehumanizing. Moving forward after this moment, I felt that Jamie and I shared more of a common understanding and a common purpose, and I wondered whether I would share these humanizing moments with her peers.

Summary of Preservice Teachers' Dehumanizing of Teacher Educators of Color

In this context, preservice teachers consistently dehumanized women of color who held leadership positions such as teacher educator, administrator, and scholar. Their dehumanizing practices included refusing to engage with feedback, creating delegitimizing narratives of women of color to professional colleagues, and attempting to erase the bodies and presence of women of color. These dehumanizing practices are contrasted with preservice teachers' behavior towards white instructors, which included acceptance of racial identity, critical self-reflection rather than outward-facing critique, and thankfulness and appreciation. Through their dehumanizing behaviors towards teacher educators of color, preservice teachers communicated resistance to the challenges to white authority and white solidarity and contributed to the attempted erasure of people of color from classrooms and scholarship. As a consequence of their dehumanizing behaviors, preservice teachers prevented their own engagement with the work of antiracism.

Personal Challenges for Teacher Educators of Color

As mentioned at the beginning of this chapter, Ball (2000) provides three rationales for "working on the inside," the practice of studying one's own teaching. These three rationales include a need to create a context for investigating the phenomenon, access to unique insights that might be otherwise overlooked by an outsider, and an interest in probing for perspectives crucial to a larger discourse (p. 391). The purpose of this particular study was to investigate antiracist teacher education. In order to investigate this context, I needed to focus on a course designed around antiracist pedagogies. Although outside researchers could observe the delegitimizing and dehumanizing practices of preservice teachers within this teacher education context, "working on the inside" allowed me unique access into how teacher educators of color experience these harmful practices. Understanding how teacher educators of color experience preservice teachers' resistances to antiracism in the form of delegitimizing and dehumanizing behaviors provides crucial perspectives for examining the invisible labor of teacher educators of color and considers possible supports for teacher educators of color as they engage with the difficult and complex work of challenging systems of oppression.

An affordance of "working on the inside" is that researchers are able to investigate "What is it like to face [the challenges of trying to change]? What does it feel like? What arises?" (p. 382). Investigating the phenomenon of preservice teacher resistances to antiracist education in my own classroom allowed me as a researcher to examine "What is it like to do this sort of teaching? What tensions arise? What are the feelings entailed?" (p. 388). Matias (2013) similarly highlights the importance for teacher educators of color to voice their counterstories, sharing insights "on the 'flip' side" in order to foster mutually respectful learning environments that prepare preservice teachers to serve their future students (p. 54). In a thought partnership

meeting, Fannie reflected on the work of antiracist education, saying, “Everybody... not everybody… but a lot of people agree that this is really necessary work, but then there's this reluctance to be real about how much it actually costs you to do that.” This section reveals what it is like, what feelings arise, and what the “costs” of such work are for teacher educators of color. These feelings and costs include fatigue, exhaustion, mental pain, and physical pain. This section also addresses the importance of healing as a part of this delegitimizing and dehumanizing experience.

Fatigue and Exhaustion

I often have difficulty sleeping in the semesters when I am teaching. This semester of teaching was no different. At night, I would lie in bed, close my eyes, and imagine drowsiness dripping down my mind like honey. Even when I finally surrendered my mind to rest, my sleep was not sweet, but bitter. My dreams were filled with the worries of my waking hours, and I would often wake and wonder if I had managed to sleep at all.

Love (2019) writes that for students of color, the work of surviving is exhausting (p. 39). For teacher educators of color, this statement is also true. For example, in describing her pedagogy of trauma, Matias (2013) shares about her own sleepless nights and identifies the exhaustion of survival for teacher educators of color:

> So, the night before the first class I never sleep that night because echoing in my mind is how I will protect myself once again from the barrage of racial microaggressions substantiated by the excruciating manifestations of Whiteness that ultimately dehumanize me and the community of Color that I come from. Yet, in the countless minds of many teacher educators of Color, we stand up

despite being constantly slapped down to remind society that we too incur pain;

but we do it because we so love society that we refuse to give up on it. (p. 63)

Matias's sleepless nights are filled with her mental preparation for enduring racism in her classroom and her reflective resolve to continue to "stand up" despite being constantly "slapped down." Matias and I are two teacher educators of color who both seek the sweetness of honeyed sleep, and we are not the only ones. In their article titled "'I Stopped Sleeping': Teachers of Color and the Impact of Racial Battle Fatigue," Pizzaro and Kohli (2018) identify psychological and emotional impacts of racism, including "anxiety, frustration, anger, helplessness, hopelessness, and depression" (p. 973). They connect these psychological impacts to physiological impacts, mentioning "loss of or increase in appetite, extreme fatigue, hypertension, sleeplessness, and other effects" (p. 273). Enduring resistance to antiracism in the forms of delegitimizing and dehumanizing is fatiguing and exhausting. This fatigue and exhaustion for teacher educators of color is both an emotional and physical pain that bleeds into our lives beyond the classroom and affects our well-being even as we try to rest.

Physical Pain

On the evening of November 1, I called my doctor and was connected to the after-hours nurse. I described some symptoms that I had been experiencing since late September. After a moment on hold, the nurse made her recommendation: "My recommendation is that you be seen by a medical professional in the next four hours. Urgent care is probably not open, so I would recommend that you go to the emergency room. I can give you the information for local hospitals. You need to go in the next four hours." My partner Tyler drove me to the emergency room, our white car cruising against the blue night sky, and we left the hospital in time to see the pink haze of a new morning. I felt fragile as Tyler drove me home. The many tests from the night

had not found physical cause for the symptoms I was experiencing. I had been poked and examined and wheeled through the hospital hallways to experience a series of ultrasounds and biopsies as the nurses worked to determine what was causing my pain. Reviewing my test results, the nurse asked me if I had been experiencing stress. Yes. My test results indicated that my body was healthy, but my body was responding that something was wrong. Stress.

In teaching this class, I had worked to separate my mind from my body, practicing the "mind/body split" that hooks (1994, p. 135) cautions against. I had ignored my body, denied it while teaching, but my body would not be forgotten. As Tyler drove through the empty streets of our town, I wondered if I should rest or if I should try to continue to work through the weekend. The pain in my abdomen cramped again. My body was speaking to me: "You want to pretend you have forgotten about this, but I will remind you. This is not okay. What you're experiencing is not okay." Later in the week I shared my experience with my thought partner, Fannie. For several months Fannie had voiced concerns about my well-being, concerns that I had acknowledged but not acted upon. As I concluded recounting my hospital visit and the confirmation of my stress, Fannie responded, "This is affecting not just your mental health. This is affecting your physical health."

One of the affordances of first-person inquiry is the opportunity to investigate questions that might be invisible to an outside researcher (Ball, 2000). For antiracist work, one of these invisible questions is "What is it like to do this sort of teaching?" (p. 388). For me, doing this sort of teaching negatively affected my mind and body. As a consequence of enduring preservice teachers' ongoing efforts to delegitimize and dehumanize me as their instructor of color, my body responded with pain. Scholars of color have also documented their pain and its seemingly mysterious causes. For example, Love (2019) wrote that she experienced panic attacks, and after

many appointments and tests with cardiologists, “Everything came back normal, sometimes better than normal” (p. 149). These documented moments of physical pain experienced by teacher educators of color create a constellation of a story. Descriptions of “racial battle fatigue” (Pizarro & Kohli, 2018) and “racialized battlegrounds” (Matias, 2013) are not abstract metaphors; enduring ongoing resistance to antiracism is a constant duress for teacher educators of color, and this duress creates real bodily pain.

Mental Pain

Beginning mid-semester and repeated each week, I would often ask Fannie. “Am I crazy?” This recurring question was a common theme documented in my instructor reflection journals and thought partnership meetings. As I reviewed the data, this question echoed throughout my instructor reflection journals and thought partnership meetings in various forms. “Am I crazy?” I would ask. "Am I making this up? Is there something wrong with me?" As I revisited this constant reminder of a delegitimizing and dehumanizing experience, I was self-conscious and embarrassed, but I also observed a pattern that contributed to my distress. “Am I crazy?” I would ask myself or Fannie after recounting moments from the classroom experience. “No,” Fannie would often reply, “No, you’re not.” As I revisited these moments, I could see how preservice teachers’ regular efforts to delegitimize me as their instructor caused me to question my pedagogical and disciplinary skills, knowledge, and experience. Their efforts to delegitimize me seeded my self-doubt. Although I knew that I was skilled, knowledgeable, and experienced in the work of liberatory pedagogy, facing a regular wall of resistance etched questioning into my confidence.

This experience is not unique to me. Scholars have examined how “constant experience with racism and its ongoing toll can foster doubt, produce anxiety, and be exhausting” (Pizarro &

Kohli, 2018, p. 969), and increasingly, teacher educators of color have documented their experiences enduring the ongoing trauma of the racialized classroom. For example, teacher educator Evans-Winters reflects on a semester of antiracist instruction:

> I then began to get angry that these students allowed me to second guess myself as a teacher. My level of confidence in my craft had never sunk so low. I returned the following semester with a renewed outlook and realized that if I made my students angry, that was a form of evidence that I was reaching them and challenging their thought process. (Williams & Evans-Winters, 2005, p. 210)

Similar to Evans-Winters, the wound to my confidence was more than surface-deep; it pierced into the heart of my pedagogy and forced me to sink into a malaise of self-doubt. I carried this wound into each day of instruction, wondering if I should surrender to the preservice teachers' resistances. Although my pain was not unique, I felt alone in the racialized battlefield, and this loneliness made me ache more. Unlike Evans-Winters, I did not have the opportunity to return to this group the following semester, and so I needed to renew myself in the limited time that I had remaining.

Healing and Solidarity

Teacher educators of color must find ways to heal from the fatigue, exhaustion, mental pain, and physical pain that results from committing to the work of antiracism in spaces of racial violence. This section focuses on a moment of healing in my own practice. At the core of this healing is community solidarity. Although each teacher educator of color's healing and solidarity may take different forms, working in community with others can serve as a powerful counter to the delegitimizing and dehumanizing practices that teacher educators of color experience in their own classrooms.

Love (2019) writes that "Racism literally murders your spirit" (p. 38). She invokes Dr. Martin Luther King, Jr's idea of a "beloved community" and writes that sustainable antiracist action requires solidarity, allyship, and co-conspiracy: "This is the work of mattering to one another. It is the work of pursuing freedom. It is the work of our survival, and how we will one day thrive together" (p. 8). Informed and inspired by Love's words, I decided to connect with colleagues, antiracist educators who often offered encouragement each time I prepared to enter my classroom. I asked four colleagues, Darrell, Kennedy, Naivedya, and Carolyn to join me for co-facilitation. They all four agreed. Together, these antiracist educators and I co-facilitated a class session on dismantling racism (dWorks, 2020), the silencing power of whiteness (Haviland, 2008), white fragility, (DiAngelo, 2018), and settler teacher pedagogy (Cherry-McDaniel, 2019). Although this day of co-facilitation occurred towards the end of the semester, this experience was restorative for me. In our weekly thought partnership meeting, Fannie asked me, "How did it go?" "Well," I said, "for the first time this semester I didn't feel like I was carrying the weight of it all by myself."

Love (2019) writes that "Too often we think the work of fighting oppression is just intellectual. The real work is personal, emotional, spiritual, and communal" (p. 51). Before my colleagues joined me for my class, I had not realized how alone I had felt while teaching. In my classroom, I was the single teacher educator standing against a wall of preservice teacher resistance. Bringing my beloved community into my classroom was transformative for me. To stand in the space of the classroom with these colleagues was renewing to my energy and revitalizing to my purpose. I had been engaging in antiracist teaching in my classroom as a solitary pursuit, and I had missed the important sustenance of solidarity. Working together with my colleagues did not end my fatigue, exhaustion, mental, or physical pain, but working with

them did help in my process of healing. Our shared work countered the delegitimizing and dehumanizing behaviors of the preservice teachers. This communal work strengthened both the intellectual work of the antiracist course and my personal resolve to persist.

Solidarity as Legitimizing to Teacher of Color Pedagogies

My colleagues' work in the classroom interrupted the delegitimizing practices of preservice teachers in two ways. First, their combined work in concert with the voices of the scholars whose work we read countered preservice teachers' efforts to delegitimize the work of antiracism. Second, their reflections on co-facilitation in this context legitimized my experience with the class.

Legitimizing Antiracism. As mentioned above, preservice teachers chose to ignore my pedagogical and disciplinary authority in the teacher education classroom. They both rejected and demanded that I demonstrate authority. Early in the semester, Fannie suggested, "If they are so desperate for authority, operationalize that, and give them a fucking authority. And I'm not saying it has to be you, and I'm not saying that you take up the role that they want you to take up. But thinking to yourself, like if this is something that really they're telling you appeals to them, that they really badly want, give them an authority, give them somebody that they can't brush aside." Taking up Fannie's recommendation, I attempted to engage preservice teachers with authoritative liberatory pedagogues such as Freire (2005), hooks (1994), Ladson-Billings (1995), Love (2019), Nieto (1999), and Tatum (1997), but preservice teachers had refused and rejected the work of these thinkers. For example, in response to Freire's discussion of authority, one preservice teacher wrote, "The teacher is <u>always</u> the authority--sorry not sorry." Knowing that these preservice teachers demonstrated a pattern of resistance to antiracist and anti-oppressive pedagogy, specifically when presented by me as their instructor, yet wanting to attempt Fannie's

recommendation, I wondered if the presentation of antiracist ideas might be more palatable to the preservice teachers if it was presented by teacher educators who were not me.

Although preservice teachers still demonstrated resistance to antiracism through their behaviors, they did engage with antiracist pedagogy with less reluctance when presented this content by teacher educators who were new to them. As three of the co-facilitators identify as people of color and preservice teachers had demonstrated a pattern of delegitimizing and dehumanizing teacher educators of color, I wondered why the preservice teachers were more willing to accept antiracist pedagogy as a legitimate concept. Additionally, I wondered why the preservice teachers were willing to accept the pedagogical authority of my graduate student colleagues but not the authority of preeminent pedagogues. Preservice teachers had worked to erase the importance of the body in the classroom, but their attempted erasure could not deny the power of the body. Through their presence and co-facilitation, my colleagues amplified the urgent importance and relevance of antiracism and in doing so signaled the legitimacy of antiracist pedagogy. Preservice teachers took up this legitimacy and engaged with antiracist pedagogy with less reluctance than when this message was not amplified by many voices.

Legitimizing the Teacher Educator Experience. The co-facilitators' responses to the class experience confirmed my own interpretations of preservice teachers' resistances to antiracism, and this legitimizing of my interpretations encouraged me to move through my own self-doubt. I had a moment to debrief with the co-facilitators after class. All four co-facilitators commented on how they received some difficult pushback. Kennedy, Naivedya, and Carolyn each asked me if I had assigned them to "the most difficult group" intentionally. Kennedy noted that her group of white preservice teachers "possessed a conceptual understanding of the functions of white fragility, but simultaneously named and enacted it throughout the discussion."

Similarly, Darrell observed that his group of white preservice teachers were "able to succinctly identify aspects of white fragility avoidance strategies while also failing to reckon with what easily appeared to be a manifestation of their personal, and future professional, avoidance strategies in the conversation." These co-facilitators' interpretations of the course confirmed my experience: preservice teachers' stated commitments to antiracism were not reflected in their engagements and interactions. I wrote about the experience of working with the co-facilitators in my instructor reflection journal: "Sharing this experience with my colleagues has been validating to me. Often this semester I have wondered if I am crazy…. Having four other colleagues work with this class and reach similar conclusions as me has been validating." I had previously been alone in my instruction of the course, and this isolation fostered self-doubt as I worked to interpret preservice teachers' many resistances. As co-facilitators layered their interpretations of the class experience onto mine, their validation of my own experiences by sharing their own confirming accounts encouraged me to persist with an antiracist purpose for the remainder of the course.

Community as Humanizing to Teacher Educators of Color

The co-facilitation with my colleagues interrupted the preservice teachers' dehumanizing behavior towards me and disrupted their harmful effects to my mind and my body. In the debrief with the co-facilitators following the class session, several of my colleagues expressed concern for my well-being after having worked with this group. Even the next day, I received messages encouraging me to care for myself. One message from Kennedy read "Thank you again for yesterday! [To be honest], I am worried about you. Saying take care of yourself feels like an unfair thing to say when it's your job to teach a course to completion." Kennedy's message reminded me of hooks's (1994) call to interrupt the body/mind split: "if you want to remain,

you've got, in a sense, to remember yourself" (p. 135). Kennedy's words were a humanizing reminder not to deny my mind and body--my personhood--as I continued to move forward. Her message, and those from my other colleagues, interrupted the ongoing dehumanization that took place in my classroom.

In debriefing the co-facilitated class with Fannie, I told her, "Well, a lot of things are coming together now. I think... you don't realize what things are until you get to the other side of it sometimes. The health things, the isolation, feeling lonely… all those are things that are kind of becoming clear to me." Although the humanizing and compassionate actions of my colleagues did not end my fatigue, exhaustion, mental or physical pain, or loneliness, their humanizing actions interrupted the classroom pattern of delegitimizing and dehumanizing behavior, allowing me to begin the process of healing. In this process of healing, I acknowledged the "mind/body split" (hooks, 1994) of my instructional practice and began the process of working "to be whole in the classroom" (p. 193).

Summary of Instructor of Color Experiences

In this context, preservice teachers positioned the instructor of color as an unprofessional non-expert. This positioning occurred through attempts to delegitimize and dehumanize the instructor of color. As the instructor of color, I experienced these delegitimizing and dehumanizing efforts in a harmful way. This experience included fatigue, exhaustion, mental, and physical pain. In my process of healing from the impacts of delegitimizing and dehumanizing practices, I sought the pedagogical and instructional support of colleagues who actively countered these practices through their co-facilitation. Working with a community in solidarity with antiracist purpose, pedagogy, and practice restored, renewed, and revitalized me as a teacher of color.

Conclusions and Implications

When "working on the inside," Ball (2000) challenges researchers to "probe for perspectives crucial to a larger discourse" (p. 391). The findings from this chapter call for larger discourse around support for teacher educators of color as they engage in the difficult and complex work of challenging systems of oppression in the preparation of preservice teachers. Teacher educators of color experience harm to their well-being in the forms of fatigue, exhaustion, mental pain, and physical pain as a consequence of enduring ongoing racism from preservice teachers in the forms of delegitimizing and dehumanizing behaviors. Teacher education programs can support teacher educators of color by committing to pedagogies and structures that limit or prevent preservice teachers from delegitimizing and dehumanizing their instructors of color.

Teacher education programs need stronger commitments to education as the practice of freedom (Freire, 2005). Preservice teachers are products of their own educational experiences (Cherry-McDaniel, 2019), and indoctrination into banking-models of education (Freire, 2005) creates resistances when preservice teachers are asked to share authority in the classroom in ways that are humanizing and also necessary for their future practice as teachers. In addition to transforming teacher education practices, teacher education programs can further legitimize the work of antiracist pedagogy by making specific stated commitments to antiracism, equity, inclusion, and justice. These specific stated commitments should include a transformation of certification or program requirements to make antiracism integral rather than marginal to the expectations of the program. Additionally, teacher education programs have a responsibility for preservice teacher accountability. Without accountability or consequence for perpetuating racism in teacher education courses, preservice teachers can and will continue to refuse, refute, and

resist efforts towards antiracism, directing their racist reactions towards their instructors of color in the present and towards their students of color in the future. Finally, teacher educators of color require institutional and programmatic support as they prepare preservice teachers. Currently, teacher educators of color find and create their own communities of solidarity, but these communities are often isolated from teacher educators of color when they enter the teacher education classroom. In order to sustain the well-being of teacher educators of color, teacher education programs cannot expect them to enter classrooms without a network of colleagues, collaborators, and co-conspirators (Love, 2019) who share the burden.

These implications are important for teacher education programs in providing support both to preservice teachers and to teacher educators of color. Teacher education programs must consider what preservice teacher resistance to antiracism means for students in K-12 classrooms and provide a strategic commitment to preparing antiracist preservice teachers. Beyond the implications for K-12 classrooms, teacher education programs must ask themselves how they are sustaining the professional and personal well-being of their teacher educators of color in ways that legitimize, humanize, and acknowledge our work.

A Note about Hope and Redemption

The purpose of this chapter is not to determine if these preservice teachers as a group or as individuals are capable or incapable of antiracist change in their futures, but to surface my experience as a teacher educator of color who was the target of racist harm each day in my own classroom with the acknowledgement that my experience is not unique. Teacher educators of color experience racial harm each day in our classrooms, and these experiences are often silenced and marginalized in the larger narrative of education, perpetuating the inaccurate belief that our bodies and our beings do not matter in our professional practice. We do matter. We

matter and we believe that the wholeness of students in K-12 classrooms matters. In upholding the sacredness of the classroom space as a place for learning and growing and becoming, we honor our responsibility for teaching preservice teachers even though doing so may result in our own harm. Our commitment to the care of students and the esteem and privilege which we afford to our professional responsibilities must be acknowledged, and this acknowledgement includes the recognition of the work that we do, the harm that we endure, and the hope that we maintain as teacher educators.

A question that I wrestled with as I wrote and reflected on this chapter was *Can these preservice teachers who caused racial harm take up antiracist action in their futures?* This question is one of hope, perhaps even a question of redemption. Antiracism is a lifelong process, the action of always stepping against the moving walkway of racism (Tatum, 1997, p. 11). Antiracism functions more as a descriptor of an action in a moment (Kendi, 2019, p. 23) than as a determiner of a person's fate. I hold the personal belief and the personal experience that antiracist change is always a choice and always a possibility.

However, in the context of the professional practice of teaching, the need for antiracist change is more urgent than the hope found in the patient waiting of a lifetime. In the context of teacher education, preservice teachers are already entering classroom spaces where their actions have real consequences for real students, and teacher educators choose to prioritize our care for these students above the hope that we have for preservice teachers' potential for eventual antiracist redemption. This priority of care for students does not mean that we do not hope or believe in the potential for antiracist change in the personal lives of preservice teachers but means that we acknowledge that preservice teachers' eventual personal change is not our work, particularly not our personal work as people of color. Teacher education programs prepare

preservice teachers for professional practice in the immediate future. Although teacher educators maintain hope that preservice teachers will shift towards antiracist change in their lifetimes as people, we have a professional responsibility and a moral imperative to accelerate this movement into the present moment for the care of the students who are in classrooms now.

Chapter 5: The Instructional Site of Teacher Thinking

This investigation into the question "How do preservice teachers' responses to instructional design that is grounded in guiding principles of antiracism demonstrate their preparation for engagement in antiracist teaching and learning?" focuses on how preservice teachers respond to teacher education designed around four guiding principles of antiracism. The context of this course is a professional preparation program for future English Language Arts teachers. Twenty preservice teachers were enrolled in this course. Ten of these preservice teachers were undergraduate students and ten were master's students. Four preservice teachers identified as people of color and sixteen identified as white. Seventeen preservice teachers were women, four of whom were women of color, and three preservice teachers were white men. This chapter analyzes how this group of preservice teachers respond to guiding principles of antiracism. Additionally, the analysis identifies trends of resistance and engagement and applies these trends to determine preservice teachers' preparation for future engagement in antiracist learning.

The first section of this chapter presents and defines four guiding principles of antiracist instruction. The second section of this chapter describes how I, a teacher educator, use a class activity referred to as "The Two Axes Activity," to show how I applied these four guiding principles in my instructional design. This section also describes and analyzes how preservice teachers responded to the activity. Data for this investigation include my instructor lessons plans and reflection journal, video recordings of class meetings, and preservice teacher blog post reflections. The third section of this chapter identifies overall trends of preservice teacher

engagement with the four guiding principles. The fourth section of this chapter applies these trends to identify specific ways that preservice teachers demonstrate preparation for antiracist learning. The concluding section of this chapter addresses how teacher educators can build on preservice teachers' initial readiness and preparation in order to develop their antiracist pedagogy.

Guiding Principles

In this chapter I focus on preservice teachers' engagement with antiracist learning during one specific instructional activity called the Two Axes Activity. I designed this activity to invite preservice teachers to critically reflect on the classroom culture, to engage preservice teachers with the four guiding principles of antiracist teaching and learning, and to promote the investigation how race and racism operate within the educational space. The design of this activity incorporates four guiding principles of antiracist instruction, including discomfort (Ohito, 2016), empathy (Zembylas & Papamichael, 2017), shared vulnerability and relational accountability (McManimon & Casey, 2018), and critical self-reflection (Matias & Mackey, 2016). Additionally, these activities consider important aspects of liberatory pedagogy (hooks, 1994) such as inviting personal narrative (p. 151), focusing on the role of the body (p. 139), working towards mutual responsibility for learning (p. 152), and welcoming shared vulnerability (p. 153). The purpose of the Two Axes Activity for me as the instructor was to provide me with insight into preservice teachers' preparation for engagement with antiracist guiding principles and to inform my future instruction. The purpose for the preservice teachers as learners was to promote the qualities of antiracist instruction early in the course and provide opportunities to apply these principles to their engagement with the course and their peers in the learning

community. I describe the four guiding principles and the Two Axes instructional activity in the sections below.

Discomfort and Empathy

Discomfort typically carries a negative connotation and is thus typically avoided in classroom contexts. However, inviting and investigating discomfort is necessary in the process of antiracist learning. In a conversation between bell hooks and her colleague Ron Scapp, Scapp suggests that instructors consider the role of discomfort in the process of learning:

> Genuinely radical critical teachers are conscious of this even though their peers and some students don't fully appreciate it. Sometimes it's important to remind students that joy can be present along with hard work. Not every moment in the classroom will necessarily be one that brings you immediate pleasure, but that doesn't preclude the possibility of joy. Nor does it deny the reality that learning can be painful. And sometimes it's necessary to remind students and colleagues that pain and painful situations don't necessarily translate into harm. We make that very fundamental mistake all the time. Not all pain is harm, and not all pleasure is good. (hooks, 1994, p. 154)

Whereas instructors and students might typically avoid discomfort or pain, Scapp advocates for the idea that discomfort might be a reflection of learning. Specifically for antiracist learning contexts, Zembylas and Papamichael (2017) argue that "discomforting emotions are important in challenging dominant beliefs, social habits and normative practices that sustain stereotypes and social injustice and in creating openings for empathy and transformation" (p. 3). As discomfort can be a form of emotional (dis)investment (Matias, Viesa, Garrison-Wade, Tandon, and Galindo, 2014, p. 294), grappling with discomfort is necessary to disrupt white supremacy and

work towards antiracist commitments (Ohito, 2020). In the context of antiracist teacher education, discomfort is necessary to the process of investigating and disrupting white supremacy embedded within traditional teaching pedagogies and practices. Interrogating how white supremacy manifests in seemingly mundane teaching practices may cause discomfort for preservice teachers, but this discomfort can be productive for promoting antiracist thinking and action in preservice teachers' future practices.

Empathy involves the sharing and understanding of the feelings of others. Empathy in a learning community requires "seeking the individual perspective of another… a genuine effort to get to know the other… and emotional as well as cognitive openness, and the toleration of ambivalence" (Zembylas & Papamichael, 2017, p. 24). Oluo (2018) describes the importance of empathy in antiracist change:

> This is not an easy process, and it is not at all fun. And at times, it seems never-ending. At times it may seem like no matter what you do, you are doing something wrong. But you have to try to adjust to the feelings of shame and pain that come from being confronted with your own racism. You have to get over the fear of facing the worst in yourself. You should instead fear unexamined racism. Fear the thought that right now, you could be contributing to the oppression of others and you don't know it. But do not fear those who bring that oppression to light. Do not fear the opportunity to do better. (p. 164)

In the context of an antiracist learning community, discomfort accompanied by empathy is important for encouraging learners to investigate routinized norms and manifestations of racism and for learners to encourage each other to move through their discomfort to think critically about race and racism. In the context of this study, preservice teachers experienced antiracist

learning together as a professional community. Interrogating white supremacy can cause discomfort, and for this group of preservice teachers, extending empathy to their peers in the antiracist learning community was necessary for supporting preservice teachers in moving through this discomfort in order to enact change through their educational practice.

Shared Vulnerability

Shared vulnerability means that members of a community share in the exchange of personal experiences and perspectives as they connect to their learning. Shared vulnerability might take the form of "organic storysharing" (McManimon & Casey, 2018) or other forms of personal connection. hooks (1994) names the importance of welcoming shared vulnerability into the classroom:

> One of the reasons I appreciate people linking the personal to the academic is that I think that the more students recognize their own uniqueness and particularity, the more they listen. So, one of my teaching strategies is to redirect their attention away from my voice to one another's voices. I often find that this happens most quickly when students share experiences in conjunction with academic subject matter, because then people remember each other. (p. 151)

hooks identifies several benefits to shared vulnerability in a learning space, including empowering students, creating opportunities to hear and honor multiple voices, elevating student voices, and establishing points for connection across the community. Shared vulnerability invites the sharing of personal experience, however, as Behar (1996) cautions, "Vulnerability doesn't mean that anything personal goes. The exposure of the self who is also a spectator has to take us somewhere we couldn't otherwise go. It has to be essential to the argument, not a decorative flourish, not exposure for its own sake" (p. 14). Shared vulnerability in the context of an

antiracist learning community centers personal experience and perspective for the purpose of promoting empathy and establishing relationships grounding mutual responsibility. In the context of teacher education programs, novices to the profession benefit from the expectation of shared vulnerability as they practice and refine their pedagogical thinking and practice. Shared vulnerability for antiracist teacher education invites preservice teachers to reflect on their educational practice, allowing opportunity for preservice teachers to investigate how they may be complicit in perpetuating oppression so that they might revise their work for future change.

Relational Accountability and Mutual Responsibility

Relational accountability means that members of a community feel connected to each other through their shared sense of mutual responsibility to the community. Tatum (1997) analogs cultural racism to smog in the air and explains the forward-looking focus of antiracism: "To say that it is not our fault does not relieve us of responsibility, however. We may not have polluted the air, but we need to take responsibility, along with others, for cleaning it up" (p. 6). Mutual responsibility requires that individuals see themselves as a part of collective future action. In taking mutual responsibility for future change, "Each of us needs to look at our own behavior. Am I perpetuating and reinforcing the negative messages so pervasive in our culture, or am I seeking to challenge them?" (pp. 6-7).

According to hooks (1994), this mutual responsibility to the community is a central transformative quality of engaged and liberatory pedagogy: "This is one of the joys of education as the practice of freedom, for it allows students to assume responsibility for their choices" (p. 19). Shifting towards mutual responsibility can be challenging because it requires transformational thinking about the relational roles of the instructor and the students. Creating mutual responsibility for classroom learning is a humanizing goal that challenges the traditional

expectations of classroom hierarchy. Whereas traditional classrooms position the instructor as having sole or primary responsibility in the classroom, liberatory pedagogy positions the instructor as a member of the learning community who shares responsibility for learning with the members of the class. hooks describes the importance of positioning herself as a learner alongside her students:

> When I enter the classroom at the beginning of the semester the weight is on me to establish that our purpose is to be, for however brief a time, a community of learners together. It positions me as a learner. But I'm also not suggesting that I don't have more power. And I'm not trying to say that we are all equal here. I'm trying to say that we are all equal here to the extent that we are equally committed to creating a learning context. (p. 153)

Creating an environment of mutual responsibility is challenging in that the experience may be new to students. In a conversation with hooks, her colleague Ron Scapp explains,

> That's very difficult to communicate to students because many of them are already convinced that they cannot respond to appeals that they be engaged in the classroom, because they've already been trained to view themselves as not the ones in authority, not the ones with legitimacy. To acknowledge student responsibility for the learning process is to place it where it's least legitimate in their own eyes. When we try to change the classroom so that there is a sense of mutual responsibility for learning, students get scared that you are now not the captain working with them, but that you are after all just another crew member--and not a reliable one at that" (p. 144)

Fostering mutual responsibility is an ongoing task that requires the instructor to support students in trust that their contributions and those of their peers are legitimate and valuable to the learning community.

Critical Self-Reflection

Critical self-reflection requires that individuals investigate their own beliefs, assumptions, and behaviors. For this context, critical-self-reflection requires that preservice teachers question how their beliefs and assumptions create feelings of discomfort, how they contribute their experiences and perspectives by sharing their vulnerability, and how their behaviors contribute to a community that shares mutual responsibility for antiracism. Kendi (2019) writes, “Like an addiction, being an antiracist requires persistent self-awareness, constant self-criticism, and regular self-examination” (p. 23). Specifically for antiracist learning communities, critical self-reflection requires that individuals engage in a self-interrogation of whiteness, “how it is manifested, exerted, defined, recycled, transmitted, and maintained, and how it ultimately impacts the state of race relations." (Matias & Mackey, 2016, p. 34). This critical self-reflection is necessary for moving preservice teachers from merely “learning racially-just terminology” to critical self-reflection and enactment of antiracism (p. 35). Critical self-reflection is necessary in the movement from antiracist learning to antiracist action. According to Matias and Mackey, "Teachers who experience an emotional-based curriculum and pedagogy focused on deconstructing their own emotionality move beyond discomfort, guilt, sadness, defensiveness, and anger. Without doing so, they can easily revert to whiteness and thus reinforce the racist educational system" (p. 47). Without critical self-reflection, the qualities of discomfort, shared vulnerability, and mutual responsibility become ineffectual, as individuals

can suspend their personal responsibility for change by deflecting it towards people and systems beyond themselves.

Overall Patterns

These four qualities of antiracist instruction are interrelated and interdependent. In the classroom context of this study, preservice teachers responded to these different qualities with varying degrees of engagement, ranging from resistance to commitment, and these varying degrees of engagement demonstrated their preparation for engagement in antiracist action. Of the four guiding principles, preservice teachers most strongly demonstrated a commitment to shared vulnerability. The most challenging guiding principle for this group of preservice teachers was engagement with discomfort and empathy. Repeatedly, a focus on their own personal discomfort prevented many preservice teachers from extending empathy towards their peers and inhibited them from considering future actions for changing the oppressive classroom culture. While preservice teachers agreed that the oppressive classroom culture existed, as a group they located the responsibility for this oppressive classroom culture differently. When preservice teachers identified themselves and their peers as sharing a mutual responsibility for the oppressive classroom culture, they demonstrated a commitment towards future change and action. Preservice teachers engaged in varying levels of critical self-reflection, and preservice teachers who committed to critical self-reflection often demonstrated a commitment to the other four qualities of antiracist instruction. Preservice teachers who avoided critical self-reflection often struggled to engage with shared vulnerability, discomfort and empathy, and mutual responsibility and demonstrated a resistance to antiracist learning.

Findings and Analysis of Preservice Teacher Engagement with Antiracist Guiding Principles in the Two Axes Activity

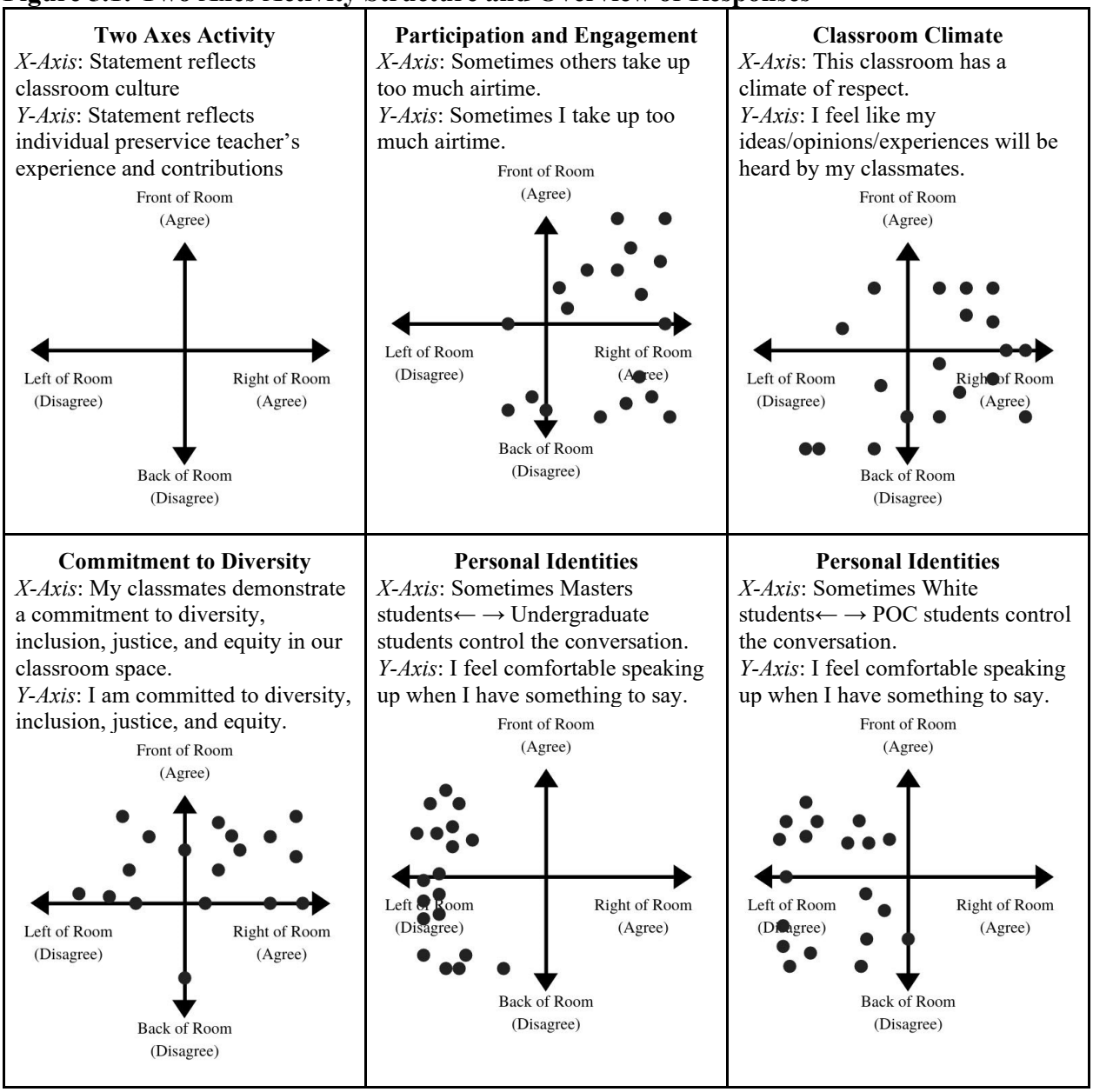
The Two Axes Activity challenges preservice teachers to identify, analyze, and revise the norms of their classroom culture. This activity takes place in the fourth week of instruction, after classroom norms, routines, and habits have been established by the group. At this institution, a common first day of class activity is the development of classroom norms and guidelines where, typically, the instructor and students create a list of expectations to follow as they engage with each other throughout the course. In my experience, the creation of classroom norms and guidelines becomes predictable, the task is treated only as routine, and the expectations themselves are often ignored throughout classroom engagement. I designed the Two Axes Activity as an alternative way to engage with classroom norms from a critical perspective. The Two Axes Activity differs from this common first day of class activity in that the activity occurs a few weeks into the start of the semester and invites preservice teachers to name, assess, and change the unwritten yet existing norms that have been established by the classroom community.

This attention to classroom norms is a part of liberatory pedagogy and the examination of habit. According to hooks (1994), "It is very important to emphasize habit. It's so difficult to change existing structures because the habit of repression is the norm. Education as the practice of freedom is not just about liberatory knowledge, it's about a liberatory practice in the classroom" (p. 147). hooks challenges educators to consider how classroom structures and habits might be repressive or liberatory. The task of creating, analyzing, and revising classroom norms requires individual and collaborative reflection on contributions to classroom habit. The classroom culture is not the sole responsibility of the instructor or the creation or product of singular or small groups of students. hooks argues that "There must be an ongoing recognition

that everyone influences the classroom dynamic, that everyone contributes. These contributions are resources. Used constructively they enhance the capacity of any class to create an open learning community (p. 8). The Two Axes Activity invites all members of the classroom community to provide feedback on the classroom norms and makes visible voices and perspectives that might otherwise be silenced in a classroom discussion that allows one speaker at a time.

For this activity, the instructor divides the room along two imaginary axes, an x-axis from the left to the right of the classroom and a y-axis from the back to the front of the classroom, creating four quadrants in the classroom space. The instructor reads two statements. Preservice teachers consider the extent to which they agree or disagree with these statements. Preservice teachers demonstrate their position by placing themselves within the quadrants created by the two imaginary axes. For this particular enactment of the Two Axes Activity, the prompting statements were generated based on a synthesis of preservice teachers' anonymous responses to the Classroom Norms Survey. In the context of this course, statements about the x-axis prompted preservice teachers to reflect on the classroom culture. In the context of this course, statements about the y-axis prompted preservice teachers to reflect on their individual experiences and contributions in the course. Examples of these statements appear in the sections below. The purpose of this activity was to make visible the ways in which individuals contribute to the classroom climate as a whole and to reveal potential mismatches between preservice teachers' own perceptions of their engagement and the perceptions of their peers. The result is a graph where preservice teachers see their position in relationship to their peers. Figure 5.1 presents a visual representation of the activity and includes an overview of the five sentence-combination prompts that will be discussed in the later sections of this chapter.

Figure 5.1: Two Axes Activity Structure and Overview of Responses



This activity foregrounds the role of the body in classroom engagement by asking that preservice teachers identify the classroom norms by locating their bodies along the two axes, within the four quadrants. The decision to ask preservice teachers to engage in this way is informed by hooks's (1994) emphasis on the role of the body in the classroom:

> The erasure of the body encourages us to think that we are listening to neutral, objective facts, facts that are not particular to who is sharing the information. We are invited to teach information as though it does not emerge from bodies. Significantly, those of us who are trying to critique biases in the classroom have been compelled to return to the body to speak about ourselves as subjects in history. We are all subjects in history. We must return ourselves to a state of embodiment in order to deconstruct the way power has been traditionally orchestrated in the classroom, denying subjectivity to some groups and according it to others. By recognizing subjectivity and the limits of identity, we disrupt that objectification that is so necessary in a culture of dominance. (p. 139)

hooks calls for instruction that returns to embodiment, the importance of the body. In the context of classroom norms, hooks's emphasis on the body is relevant for analyzing the repressive or liberatory nature of classroom habits. An embodied analysis of classroom norms considers not only what norms exist but also who benefits from these norms. Furthermore, hooks calls for an embodied analysis that invites students to deconstruct power in the classroom, connecting how norms of a classroom perpetuate or disrupt norms of dominance beyond the classroom.

Responding to the series of sentence combination prompts invites preservice teachers to engage in shared vulnerability, discomfort and empathy, relational accountability, and critical self-reflection. By sharing their interpretations and understandings of classroom norms, including critiques and shortcomings, preservice teachers are vulnerable in their honesty to their peers. This vulnerability can create discomfort, particularly when preservice teachers see that their interpretations and understandings are different, sometimes vastly different, than those of their peers. This discomfort creates an opportunity for preservice teachers to empathize with each

other as they learn their classmates' differing perspectives. Rather than defaulting to allowing the most vocal or the most comfortable members of the class to set the classroom norms, preservice teachers have the opportunity to see how their creation of classroom culture affects each individual member. The goal of this activity is for preservice teachers to see their classmates' experiences with the classroom culture for the purpose of establishing mutual responsibility for maintaining or changing it. Together, the preservice teachers have an opportunity to consider how to revise their engagement to create more inclusive and equitable classroom norms. This activity requires that preservice teachers engage in critical self-reflection in considering how they as individuals contribute to the classroom culture in both harmful and supportive ways.

Overview of Preservice Teacher Responses to Two Axes Activity

The following sections provide a description and analysis of preservice teachers' positioning in the classroom relative to their peers with additional analysis of transcribed classroom conversation during the activity. This description and analysis focuses on preservice teachers' engagement with the four antiracist guiding principles through an analysis of their responses to five sentence combinations prompts of the Two Axes Activity. These five sentence combination prompts relate to classroom norms around "air time"; a classroom climate of respect; preservice teachers' commitments to diversity, inclusion, justice, and equity; preservice teachers' program identities as either undergraduate or master's students; and preservice teachers' racial identities. The analysis of preservice teachers' engagement with the four guiding principles across these five instructional moments is informed by the application of critical race theory.

Classroom Norms around "Air Time"

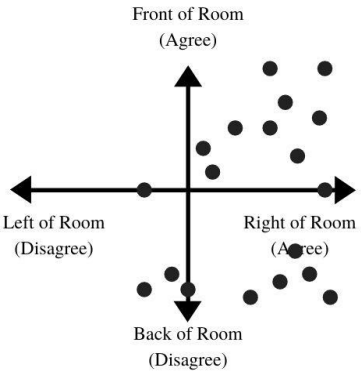
In other courses at this institution where classroom norms are generated on the first day of class, a common classroom guideline is "monitor your airtime." This guideline typically suggests that classroom participants should be aware of when they are dominating conversations and when they might consider contributing further to a discussion. For this course, preservice teachers identified class discussion norms through their responses to the Classroom Norms Survey. When asked which classroom norm they would like to see changed, six preservice teachers commented about the dynamics of classroom discussions with three of them directly addressing the tendency for some voices to dominant the classroom space:

> **Anonymous Student 6:** I appreciate the way in which some people are leaders and take more initiative in the class but I wonder if the class discussions could be managed in which people are more conscious of their "air time" and don't take too long in explaining.
>
> **Anonymous Student 7:** I think doing more small group discussions and then debriefing would help in avoiding the same type of people and answers from being the only ones shared.
>
> **Anonymous Student 8:** I would like to have more of a "step up/step back" norm in the class. I feel like the [master's] students speak a lot more than the undergrad students. It often feels like we're hearing the same handful of voices.

These preservice teachers' responses along with others prompted the inclusion of this statement combination for the Two Axes Activity. During the activity, most preservice teachers agreed with the statement "Sometimes others take up too much airtime" and

about half of the preservice teachers agreed with the statement "Sometimes I take up too much airtime" (Figure 5.2)

Figure 5.2: Class Response to "Air Time"

Participation and Engagement *X-Axis*: Sometimes others take up too much airtime. *Y-Axis*: Sometimes I take up too much airtime.	

As the preservice teachers shuffled throughout the room to indicate their responses, Ryan, a white preservice teacher and master's student, positioned himself at the farthest corner of the room, indicating that he felt that some people take up too much airtime and also indicating his that he feels that he is someone who engages in class discussions in a dominating way. Ryan was quite vulnerable in his silent standing response; his position both recognized the classroom discussion norm and noted a recognition of his contribution to creating this norm. However, from a critical race perspective, Ryan's hyperbolic positioning of himself relative to his peers can be interpreted as a form of safe vulnerability, a protection from true criticism. His positioning aligns with Haviland's (2008) description of "safe self-critique," a white educational discourse practice which functions to lessen the implications of racial inequality (p. 45). By occupying the corner, Ryan took responsibility for his contribution to the classroom norms of discussion domination, but by positioning himself at the extreme edge of the classroom space he released himself from the responsibility of contextualized change relational to his peers. This type of safe self-critique can demonstrate resistance to critical self-reflection, and so I observed how Ryan's engagement with the course in the following weeks to learn more about his personal self-reflection. Although

Ryan engaged in safe self-critique, his later decision to change how he engaged with the class demonstrated an attempt to focus on the goal of changing the classroom culture.

Following this activity, I noticed Ryan practicing deliberateness in his classroom participation. In the class session immediately following this activity, Ryan was an active listener and spoke only at the end of the class discussion:

> **Ryan:** Some people may have noticed that I'm not speaking today and I don't want that to be taken as "oh he felt called out from last week," so I think that going forward if you notice people not participating when you normally do or vice versa, if people participate a lot more than they normally do, we need to keep in mind that it might not be about classroom dynamics but it might be about personal things going on in their lives.

Ryan opens by naming his change in classroom discussion engagement; he has shifted from being a vocal participant to being an active listener. He mentions that his decision is unrelated to the class activities, referencing personal reasons for being less vocal in class that day. As the instructor, I wondered why Ryan might make this clarification. From a critical race perspective, Ryan employs an "anything but race" (p. 52) strategy which is a colorblind linguistic move comprised of "Digressions, long pauses, repetition, and self corrections" (p. 62) and other distractions that work "to dismiss the fact that race affects an aspect of the respondent's life" (Bonilla-Silva, 2002, p. 52). While Ryan claimed that his change in classroom discussion engagement was due to a personal reason, in subsequent class meetings, Ryan entered class discussions with more deliberateness and connectedness to his peers than he had in previous weeks. His change in engagement suggests later critical self- reflection on his participation and an effort to revise his participation to foster a more inclusive classroom culture.

Classroom Norms and Classroom Climate

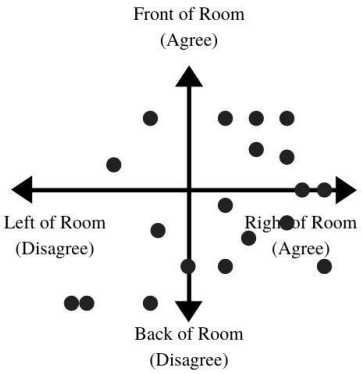
In their responses to the Classroom Norms Survey, the most frequent word that preservice teachers used to describe the classroom climate was "respect." Preservice teachers described the classroom norms in the following ways:

> **Anonymous Student 1:** respect, empathy, understanding
>
> **Anonymous Student 5:** Respect one another, not judge the answers of other people, patience, kindness
>
> **Anonymous Student 9:** Listen respectfully to what everyone has to say, Try to bounce off of others' ideas in conversation, Be welcoming and kind
>
> **Anonymous Student 10:** Respect, leaving space for sharing, encouraging participation
>
> **Anonymous Student 14:** We listen actively when people are talking, we speak respectfully to each other, we have fantastic class discussion and we laugh at most jokes.

However, in other areas of the survey, some preservice teachers named tensions amongst classmates and asked for more support in inviting more voices into class discussions. These differing types of responses prompted the design of this statement combination. According to DiAngelo (2018), white supremacy can manifest as "Assuming that everyone is having or can have our experience" (p. 68). As the instructor, I wanted to present the class with an opportunity to see that different individuals experienced the course in different ways and that while some preservice teachers experienced the classroom climate as one of respect, this was not the singular experience for all members of the class. During the activity, the class was relatively slow to take their individual positions and ultimately divided as to whether they felt that the classroom had a

climate of respect and also divided as to whether they felt that their ideas, opinions, and experiences would be heard by their classmates (Figure 5.3).

Figure 5.3: Class Response to Classroom Climate

Classroom Climate	
X-Axis: This classroom has a climate of respect. *Y-Axis*: I feel like my ideas/opinions/experiences will be heard by my classmates.	

Preservice teachers demonstrated their resistance to this statement combination about a respectful classroom climate in a few ways. Preservice teachers moved very slowly into their positions. As the instructor, I wondered if preservice teachers were hesitant to expose their honest feelings about the classroom climate to their peers or to me. To support preservice teachers in their visualizing of the classroom space as two axes with four quadrants, I divided this statement combination first into the x-axis statement and then into the y-axis statement so that students could focus on one axis of movement at a time. In the crosstalk, preservice teachers commented "I'm not super comfortable graphing" and "I haven't graphed since like tenth grade, so…" As they moved to their chosen position in the classroom, preservice teachers' comments evaded the question about a respectful classroom climate and diverted the conversation to the difficulty of the mechanics of the activity. In doing so, these preservice teachers took a position on whether the classroom climate was respectful but undermined their own positions by naming that they did not understand the activity. In doing so, these preservice teachers revoked their vulnerability by not identifying the qualities of the classroom climate. Their attempt to invalidate

their own responses demonstrated their resistance to the mutual responsibility of recognizing this climate for the purpose of change.

Once the preservice teachers had settled on their positions, Taylor, a black preservice teacher, shifted to stand just left of center and towards the front of the room, indicating that she slightly disagreed that the classroom climate was respectful but agreed that she felt that her ideas, opinions, and experiences would be heard by her classmates. As Taylor decided on her final position, she commented, "Well I think I would be heard by my classmates but…" before being cut off by Shannon, a white preservice teacher, who said, "I don't know how I would define respect." Taylor was unable to complete her reflection on a classroom climate of respect because she was interrupted by Shannon. Taylor was unable to finish verbalizing her thoughts, and Shannon's interjection here demonstrates a moment that might contribute to Taylor's decision to stand towards the left of the room. Furthermore, Shannon, whose position in the classroom indicated that she felt that the classroom climate was one of respect, raised a question about the meaning of the word "respect." Her interjection here is similar to her classmates' comments about graphing. Shannon similarly evades the question about a respectful classroom climate by diverting the class's attention to another mechanic of the activity itself: the language of the prompting statement combination.

By stating that she does not understand the prompt, Shannon seemingly strangely undermines her decision to claim that the classroom climate is respectful. However, from a critical race perspective Shannon's comment is not strange but rather a function of colorblind racism. According to Bonilla-Silva (2002), "the language of color blindness is slippery, apparently contradictory, and often subtle" (p. 42). Bonilla-Silva (2015) describes the nature of colorblind language:

> Whites avoid direct racist language to express their racial views, employ 'semantic moves' to avoid discussions, project their own views to implicate the minority party, and become close to incoherent when discussing forbidden issues or racially sensitive matters. (p. 1365)

Shannon interrupts Taylor and her comment works to distract the class from the instructional activity. By speaking over Taylor, she avoids racist language, but her action still has racial consequences. By questioning the meaning of respect, Shannon poses a semantic distraction from the instructional activity. Similar to her peers who attempted to disengage from the instructional task by distancing themselves from the directions, Shannon invites her classmates to explore the meaning of the word "respect" without having to engage in how it functions or operates within the classroom space.

Over the course of the next week, preservice teachers were given the opportunity to respond to the Two Axes Activity in their weekly blog posts. Shannon chose to reflect on the classroom climate of respect:

> **Shannon:** Many people do not feel comfortable contributing to conversations or feel that our class culture is not one of respect. This is one of those classic problems that I feel some responsibility for and yet have no idea how to go about solving… The one thing that I do feel quite bad about is when I don't listen as well as I know I should – but also, I'm so tired after my field placement that I feel like I can't expect myself to be 100% engaged all the time… I feel like I do my best to listen and participate even if I'm far from perfect.

Shannon provides some rationale for her claim that the classroom climate is one of respect. Shannon begins to take some responsibility for her contribution to the classroom culture by

acknowledging that she may not always demonstrate respect for her classmates. However, she releases herself of this responsibility by immediately claiming that she does not know how to change to demonstrate more respect for her classmates before finally resolving that she does her best. Shannon's reflection focuses on her intentions rather than on the harmful impact that her actions have on her classmates.

Shannon's in-the-moment words and her later reflection do not address race, but her interruption of Taylor was a manifestation of colorblind racism. Through her reflection on the class activity, Shannon continues to disengage from her responsibility of enacting antiracism. DiAngelo (2016) writes that "the simplistic idea that racism is limited to individual intentional acts committed by unkind people is at the root of virtually all white defensiveness on [the topic of good/bad]" (p. 73). Shannon emphasizes that her actions have harmless intentions and ignores her classmates' responses that the classroom climate is one of disrespect. Rather than considering how she might contribute to changing the classroom climate, Shannon determines that her good intentions should be good enough. Oluo (2018) provides suggestions for how individuals might take responsibility for their racist actions and work to repair harm. These suggestions focus on distinguishing between intentions and impact. She writes, "Set your intentions aside. Your intentions have little to no impact on the way in which your actions may have harmed others. Do not try to absolve yourself of responsibility with your good intentions" (p. 161). Shannon never acknowledges that she interrupted Taylor and instead focuses on how her intentions alone should be the determiner of her impact. Additionally, in her reflection on whether the classroom culture is one of respect, Shannon focuses on herself and does not acknowledge the classroom culture as a mutual responsibility between herself and her peers. She does not consider how she might change her actions to "avoid those same harmful actions in the future" (p. 163). For a moment,

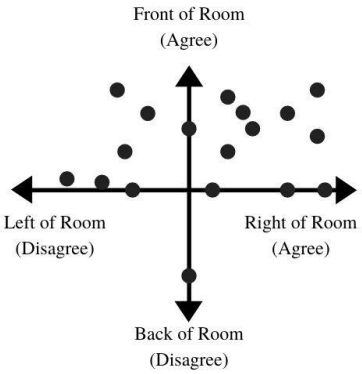
she focuses on her own individual responsibility, but dismisses this responsibility and evades critical self-reflection. Rather than recognizing that she might contribute to a classroom climate lacking in respect, Shannon defers to a self-congratulatory reflection acknowledging that she does her best.

As a response to the instructional activity, these preservice teachers demonstrated attempts to disengage through the employment of semantic distractions. These semantic distractions functioned to hinder critical investigation of the classroom culture by focusing on the meanings of particular characteristics rather than their manifestations in the classroom. Preservice teachers' disengagement demonstrated their resistance to critical self-reflection and their disengagement from mutual responsibility.

Classroom Norms around Commitment to Diversity

This statement combination asks preservice teachers to reflect on the classroom community's commitment to the institutional goals of diversity, inclusion, justice, and equity (Anonymized Institution, 2021). As preservice teachers moved purposefully to their chosen positions, words and phrases such as "I guess" and "I hope" could be heard through the crosstalk. While finding a place in the room, one preservice teacher said, "This is not a read on anybody" and another preservice teacher echoed, "This is not a read." Almost all preservice teachers took a position towards the front half of the room, indicating that they are personally committed to diversity, inclusion, justice, and equity (Figure 5.4).

Figure 5.4: Class Response to Commitment to Diversity

Commitment to Diversity	
X-Axis: My classmates demonstrate a commitment to diversity, inclusion, justice, and equity in our classroom space. *Y-Axis*: I am committed to diversity, inclusion, justice, and equity.	

However, the class was divided as to whether they felt that their classmates demonstrated a similar commitment. During this activity I named this observation:

> **Laura-Ann:** It looks like most people would say that they are committed to diversity, inclusion, justice, and equity and it looks like we have varying degrees in which we've witnessed that amongst ourselves.

Preservice teachers did not offer comment or reflection on their responses relative to their peers. With the exception of one student, the entirety of the class identified themselves as being committed to the values of diversity, inclusion, justice, and equity. However, only about half of the class recognized this commitment in their peers within the classroom space. This distribution suggests that preservice teachers hold an internalized commitment to these values, but their external manifestation of these commitments is not apparent to their peers. Preservice teachers' self-identified alignment with the statement that they value diversity, inclusion, justice, and equity suggests that teachers are prepared for antiracist learning and action; their alignment with the statement that they do not see this commitment demonstrated by their peers suggests that this is an area of growth for the class as a whole. As an instructor, my wondering was how to support preservice teachers in shifting their commitments from acknowledgment to action.

Although I attempted to engage preservice teachers in a discussion, preservice teachers chose not to participate in the investigation of the differences between their perceptions of their own commitments to the values of diversity, inclusion, justice, and equity and their recognition of these values amongst their classmates. In describing the language of new racism, Bonilla-Silva (2002) writes that some people "are more adept at navigating the dangerous waters of America's contemporary racial landscape and know all the stylistic tools available to save face" (p. 62). Applying a critical race perspective to preservice teachers' disinterest in exploring how they do or do not realize their antiracist commitments, this moment can be interpreted as preservice teachers' avoidance of critical self-reflection. Rather than engaging in a conversation that might reveal that they did not demonstrate their commitments to antiracism, preservice teachers remained silent. Their silence protected them from the potential criticisms of their peers, allowing them to "save face," but this protection served to uphold racism by preventing them from investigating how they might realize their antiracist commitments through action both individually and collectively.

Classroom Norms and Personal Identities

Later statement combination prompts invited preservice teachers to think about the different social identities operating within the classroom space. Acknowledging that race can be a taboo topic (DiAngelo, 2016, p. 100) and that racism often manifests as "the avoidance of direct racial terminology" (Bonilla-Silva, 2015, p. 1362), I designed the activity so that preservice teachers could practice their language about power and privilege along other social identities before addressing race. Preservice teachers responded to a series of prompts related to program identity, racial identity, and gender identity. I included these prompts to reflect anonymous feedback from preservice teachers on the Classroom Norms Survey and sequenced

these following the prompt about the classroom culture for the purpose of probing social identities as a potential contributor to classroom climate. Preservice teachers voiced the most discomfort during this series of prompts and often demonstrated resistance to the task of critically self-reflecting on the role of social identity in the establishment of norms and the work of taking mutual responsibility for change.

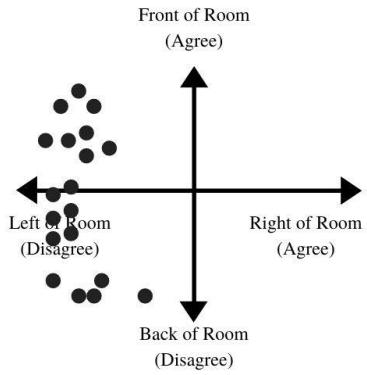
Classroom Norms and Identity as a Master's or Undergraduate Student

This class was composed of 10 undergraduate students and 10 master's students who share the goal of state-level teacher certification. In their responses to the Classroom Norms Survey, I observed an emerging tension between the preservice teachers in the undergraduate and master's programs. Four preservice teachers noted a separation between the two groups:

> **Anonymous Student 5:** I think there is a tendency for the [master's] students and the undergrad students to butt heads a bit, even if it is hard to see. I am not sure where it comes from but it can be a little uncomfortable and discouraging, almost like the [master's] students may believe they know more than us and therefore should share more. Not sure how to fix it but it can be discouraging for me to participate in this environment.
>
> **Anonymous Student 8:** I would like to have more of a "step up/step back" norm in the class. I feel like the [master's] students speak a lot more than the undergrad students. It often feels like we're hearing the same handful of voices.
>
> **Anonymous Student 12:** I'd like to see opportunities for the undergrads to share more, if they would like to
>
> **Anonymous Student 15:** I want the undergrads and [master's] students to be more involved together.

This emerging tension related to preservice teachers' program identities prompted the design of this statement combination. As I was reading this statement combination, preservice teachers were already moving towards the left side of the room, indicating that the master's students tend to control the conversation in the classroom (Figure 5.5).

Figure 5.5: Class Response to Program Identity

Personal Identities	
X-Axis: Sometimes Master's students← → Undergraduate students control the conversation. *Y-Axis*: I feel comfortable speaking up when I have something to say.	

As preservice teachers chose their positions along the y-axis, Austin, a white preservice teacher and master's student, asked "Is it all master's students also who feel comfortable speaking up?" With the exception of one undergraduate student, Shannon, all preservice teachers who indicated that they were comfortable speaking up in class were master's students. Austin's observation was not further examined during the class activity. As the instructor, I wondered if the preservice teachers would ask themselves if the master's students' comfort might be related to their control of the conversation.

The following statement combination asked whether master's students could be more inclusive. In response to this statement, Jamie, a black preservice teacher and master's student, responded:

> **Jamie:** Well we've already kind of established that the [master's students] are dominating the conversation so... would the undergraduates even have the

opportunity to be inclusive you know what I'm saying? So whose responsibility is it? See--[crosstalk]

Jamie begins to explain that since master's students tend to control the conversation, master's students have a responsibility to be more inclusive of undergraduate students in the classroom space. As a master's student, Jamie is taking responsibility for being more inclusive of the voices marginalized in the classroom and also calls for mutual responsibility amongst her peers. As Jamie begins her vulnerable and critical self-reflection on the responsibility of her role as a master's student, her white classmates start to speak over her. As the crosstalk quiets, I draw attention to Jamie's curtailed question:

> **Laura-Ann:** I want to also point out something that I did notice about Jamie's question before it was cut off. So, we did earlier talk about whether or not people feel that they are heard and whether or not their classmates are kind of generous listeners. So as an observation for me I'm seeing that Jamie raised a question, there was a lot of conversation that disrupted that, and I heard one person address a follow up to ask Jamie to clarify. So that is something that I'm observing and I'm noticing.

While the activity caused some discomfort as preservice teachers recognized that their classmates might feel differently heard and valued in their classroom contributions, Jamie did not ignore this discomfort. She responded to this discomfort by extending empathy to her peers and calling for mutual responsibility in changing the classroom culture. In acknowledging the existing tension between the two groups of students, Jamie moved through her discomfort and began considering future action.

In contrast, Jamie's white peers and fellow master's students did not move beyond their discomfort to consider how together they might shift the classroom culture and instead occupied the conversation space with questions about the meaning of comfortability. Whereas Jamie moved to act as a vulnerable leader in this moment, her white peers fixated on their discomfort, speaking over Jamie and inhibiting further conversation about change. Although this conversation was not about racial identity, many preservice teachers in this class demonstrated discomfort at being confronted with the harm they might cause towards others. While Jamie expressed empathy towards her classmates, considering how she might take responsibility for changing the classroom culture, her peers spoke over her, choosing instead not to examine how their identities as master's students might cause harm to their classmates. Beyond their resistance to acknowledging the shame and pain of how they might have harmed others, the white preservice teachers also spoke over Jamie's extension of empathy.

Even though preservice teachers did not engage in reflection as a class on the day of the activity, a few preservice teachers chose to write blog posts in which they considered their individual and collective responsibility in changing the classroom culture. Toni, a white preservice teacher and master's student, wrote:

> **Toni:** Personally, I have decided I need to seek out conversation with my peers that are not in the [master's] program. This might look like walking across the room to form a group rather than turning to the person next to me or maybe changing where I sit in the room rather than sitting in the same seat everyday. I also plan to be cognizant of my voice in class and use it to ask follow up questions for others more than I talk about myself. This is not a complete list of ideas but it is me processing my thoughts…

In her blog post, Toni reflects on her individual responsibility to be inclusive in order to change the classroom culture. She identifies several specific behaviors that she plans to change, noting that who she speaks to, where she sits, and how she engages in classroom discussions can all potentially contribute to the classroom community. In her blog post, Toni recognizes her personal responsibility for change by naming that she would "seek out conversations with my peers" and also identifies possible ways for her peers to take action during their classroom discussions.

Similarly, Ezra, a white preservice teacher and undergraduate student, reflected on the Two Axes Activity as an opportunity for improving the classroom culture and focused on next steps moving forward:

> **Ezra:** As students, in this class, I think we have a lot of potential for growth moving past the Two Axes activity. This could be in class discussion, our ability to work with others, or feeling more comfortable sharing in class. There are some issues pertaining to the in-class discussion, specifically focusing on the dynamics between Undergrad and [Master's] students. Nonetheless, I truly think that we would work better as a group and even "respect" each other's roles if we worked together more often. This could be done in structured small group activities where we are assigned with equal [Master's] and Undergrad perspectives or even a seating chart to help us meet more people outside of our cohort. With time, I think the more chances we have to talk about our experiences in comparisons to one another rather than just the readings will all bring us closer as full group *[sic]*. It seems we all have good intentions and want to work with each other; it is just a matter of building the rapport between one another.

Ezra acknowledges her peers' discomfort with the Two Axes Activity and focuses on ways to move forward rather than focusing on this discomfort. Different from her peers, Ezra focuses on impact and future action rather than intention (Oluo, 2018, p. 161). Her response is one of critical self-reflection in that she responds to the Two Axes Activity by wondering what can be done differently. Ezra positions the group as a whole as being responsible for changing the classroom culture. Ezra calls for a mutual responsibility for changing the classroom culture when she suggests that the class work together more often. Her call for mutual responsibility included me as the instructor as a member of this classroom community. Her recommendations were structural changes to the course, asking me as the instructor to create opportunities for preservice teachers to work together across their degree program groups. Ezra, an undergraduate student, was vulnerable in making these recommendations to her instructor, but she persisted through this vulnerability to commit to sharing the responsibility of creating a respectful classroom climate.

Although these preservice teachers experienced discomfort similar to their peers, they persisted through their discomfort and transformed their emotional (dis)investment (Matias, Viesa, Garrison-Wade, Tandon, & Galindo, 2014, p. 293) into an emotional purpose for engagement. Toni and Ezra both demonstrated this empathy for others in their blog posts responding to the Two Axes Activity. Matias et al. write that "[An anti-racist approach to teaching] cannot happen until the teacher candidates realize their investment in whiteness through their discursive patterns and emotional deflections within the white imagination" (p. 301). Through their reflections, both Toni and Ezra disrupt whiteness by considering new and different ways to engage in the classroom community.

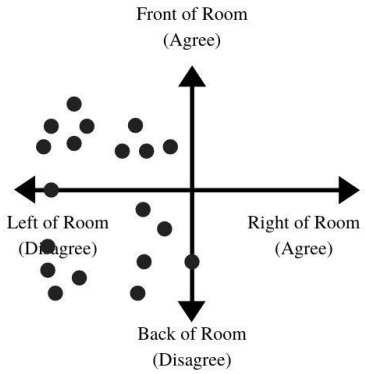
Toni and Ezra demonstrate the acceptance of mutual responsible for changing the classroom culture by starting with how they can change their own actions. Additionally, both of

these preservice teachers invite their peers to disrupt existing norms with them. Rather than focusing on her own discomfort from the activity, Ezra's response emphasizes "potential for growth moving past the Two Axes activity" and includes specific strategies for "building rapport" and increasing feelings of comfort and belonging amongst the group. These preservice teachers demonstrate their empathy for their classmates and create opportunity for further conversation and action for change.

Classroom Norms and Racial Identity

This teacher education course included 16 preservice teachers who identify as white and 4 preservice teachers who identify as people of color. The topic of racial identity was not mentioned in preservice teachers' responses to the Classroom Norms Survey. However, as the topic of racial identity is salient to the antiracist content of the course--and to preservice teachers' lived experiences more generally--I chose to include this sentence combination in the Two Axes Activity. As mentioned above, the sentence combination prompt related to racial identity appeared towards the end of a sequence of prompts related to other social identities which invited preservice teachers to talk about power and privilege along other identities before moving to the topic of race. Figure 5.6 represents a rough approximation of where preservice teachers positioned themselves within the classroom.

Figure 5.7: Class Response to Racial Identity

Personal Identities	
X-Axis: Sometimes White students← → POC students control the conversation. *Y-Axis*: I feel comfortable speaking up when I have something to say.	

In a debrief with my thought partner Fannie, I described the activity and then noted preservice teachers' noncommittal decisions to taking a final position:

> **Laura-Ann:** Then I put… white students to students of color control the conversation [on this x-axis], and then I feel comfortable speaking up [on the y-axis]. They didn't really even plot themselves, because they were arguing with me.

I revisited the video recording of the activity and the transcripts to examine why I had felt that preservice teachers were "arguing with me" and reinterpreted this moment through a critical race lens. Preservice teachers were not argumentative but more so resistant to responding to the sentence combination prompt.

Only Jamie, a black preservice teacher, verbally acknowledged the relevance of this prompt. While moving to take her place to the left of the classroom, she remarked, "When do we control anything?" As Jamie maintained her position in the front left quadrant of the room, her classmates raised questions about racial identity and representation and took stances of colorblind defensiveness towards the prompt:

> **Bailey:** What if you don't know what people identify as?
>
> **Laura-Ann:** You may not know...

Lindsey: Does this mean proportional to representation, or does this mean…

Austin: I think it means in this classroom.

Lindsey: ...because like I'm way over the wall.

[crosstalk]

Taylor: I didn't look at it as far as someone who was dominating the conversation as far as color. I didn't separate it that way.

Bailey, a white preservice teacher and undergraduate student, resisted responding to the question, eventually taking her position along the y-axis, indicating that she was neutral as to the racial identities of who controls the conversation in the classroom. According to Bonilla-Silva (2002), "Because post-civil rights racial norms disallow the open expression of *direct* racial views and positions, whites have developed a concealed way of voicing them" (p. 46). Bailey expressed discomfort at racializing her classmates. While her refusal to participate in racialization acknowledges race as a social construct and the importance of self-identifying, her refusal to participate also denies the reality acknowledged by her classmates: white preservice teachers tend to control the conversation and silence their peers of color. Her disengagement from the topic of race demonstrates how "The white imagination is one where white individuals can be cognizant that they are white, but believe such a racial marker does not have any influence on a racialized society, like education" (Matias, Viesa, Garrison-Wade, Tandon, & Galindo, 2014, p. 297).

Lindsey, a white preservice teacher, questioned the prompt itself. A week later in our classroom debrief of the activity, Lindsey raised this question about representation again:

Lindsey: So I just have a question. Is the goal for everyone to communicate, to participate equally. Are we not satisfied until everyone has had exactly the same

> amount of talking time, or if someone who super enjoys participating, if that's who they are, that's their nature, if they participate a little more, is that inequitable? I just want to throw that out as a question, like what is our ultimate goal?

Lindsey focuses on the difference between equality and equity and uses equality as a defense against arguments for equity. Her confusion of these two terms is an example of how "teacher candidates were indeed learning racially-just terminology, but at times used them to either emotionally refute antiracism or reinforce whiteness." (Matias & Mackey, 2016, p. 35) rather than to engage in critical self-reflection and enactment of antiracism. In her response, Lindsey acknowledges that the class is composed of more white preservice teachers than preservice teachers of color, and she argues that equal representation of voices in this context would necessarily result in white preservice teachers controlling the conversation. Lindsey demonstrates her resistance to talking about race through various "linguistic modalities of color blind racism" (Bonilla-Silva, 2002, p. 62) such as "incoherent talk" (p. 62) combined with abstract liberalism:

> Abstract liberalism is the core frame of [color blind racist] ideology and incorporates the notion of liberalism in an abstract and decontextualized manner. By employing this frame, Whites appear "reasonable" and "moral" while opposing all kinds of interventions to deal with racial inequality" (Bonilla-Silva, 2015, p. 1364)

Lindsey talks abstractly about both equality and equity, and her use of these two terms and her perceived distinctions between them is unclear. Lindsey builds her argument around this unclear difference without addressing how they are relevant the context of this classroom. Her argument

emphasizes a colorblind stance in that she positions preservice teachers who "participate a little more" as those who "super enjoy participating," not acknowledging the role that racial identity might have for individuals in this classroom context.

During the Two Axes activity Bailey did not engage with the racial reality of the racialization of her peers and Lindsey shifted the conversation to question the meaning of equity. While these students do not participate in Tatum's (1997) definition of active racism, "blatant, intentional acts of racial bigotry and discrimination" (p. 11), they do participate in a form of passive racism by "avoiding difficult race-related issues" (p. 11). These preservice teachers' avoidance of the topic of race demonstrates their own discomfort and is itself a form of passive racism that deflects further antiracist engagement. Additionally, Taylor, a black preservice teacher, took a colorblind stance, stating that race had not factored into her consideration of who controls the classroom conversation. As an instructor, I read Taylor's colorblind comment as a resistance to the prompt and an attempt to minimize the role of race in this conversation. As a person of color, I recognized that Taylor was a racial minority in the classroom, and I wondered if her comment was meant to hedge her position and protect her decision to position herself to the left of the classroom. Although these two analyses present two different degrees of preparation for antiracist learning and action, they both demonstrate Taylor's decision to disengage from conversations about race with her peers in this classroom context. As the instructor, I planned to think about how to support Taylor in antiracist learning while navigating the resistances of her peers.

Preservice teachers' dismissal of the question about the role of racial identity is striking, as throughout the Two Axes activity, Jamie and Taylor, two master's students and the only black preservice teachers in the classroom, were repeatedly interrupted by their white peers. Examples

of such interruptions are included in the sections above. While the preservice teachers verbally dismissed race as being a factor in whose voices are heard and valued, their frequent interruptions of their peers of color suggests a lack of critical self-reflection on how the classroom culture actively works to marginalize and silence participants along racial lines. While the preservice teachers were not averse to further exploring power dynamics in the classroom culture, they erased conversations about race and focused instead on their degree program identities. As preservice teachers processed the activity through their blog posts and later classroom discussions, they tended to perseverate on the difference between undergraduate and master's students and did not raise the question of how social identities such as race contributed to the classroom dynamics. Although preservice teachers had demonstrated that they were prepared to talk about identity, privilege, equity, and impact, they avoided applying these concepts to the topic of race.

In a blog post, Cameron, a white preservice teacher and master's student, wrote:

> **Cameron:** This theme of advantage versus disadvantage was one that seemed to continue throughout the activity—a sort of elephant in the room. Most of the tension that arose from this dynamic was focused on [master's students] vs undergrads. From the results of the axises *[sic]*, we could easily gather that the class feels like [master's] students generally control the conversations, that undergrads generally don't feel comfortable speaking, and that an overwhelming number of undergrads don't feel heard in the classroom.

Cameron acknowledges that the Two Axes Activity intended to turn preservice teachers' attention to how power and privilege was operating in the classroom. Although the class demonstrated the most resistance to the prompt about racial identity, Cameron does not mention

the difficult conversation about race and instead focuses on the less disputed topic of preservice teachers' degree program identities. Her attention to "advantage" and her omission of race suggests that Cameron is prepared to talk about dynamics of power and privilege but not prepared to talk about or apply these concepts to the topics of race and racism.

This preoccupation with the importance of degree program identity was most salient in the class discussion debrief of the Two Axes Activity. Since preservice teachers avoided the topics of race, racial identity, and racism, I interpreted their engagement with program identity as an analogous proxy for distanced conversation about race. Even within this analogous discussion, preservice teachers took an approach parallel to colorblind racism. Shay, a white preservice teacher and undergraduate student, offered solutions for next steps in changing the classroom culture:

> **Shay:** I think that something moving forward for us, I don't know what people prefer, so I'm not going to pick either or, but if we're talking about learning from each other as being in different groups, like master's versus undergrads, then that's fine, but I also think that if we want to make this discrepancy less awkward, and people are talking about feeling distance between each other, then we should stop talking about us as undergrads and us as master's. That doesn't really matter when we're in here. So, if we want to make that less obvious, then we don't really need to highlight it. We're all in classrooms and we're all in this room talking about our classrooms. But if we want to learn from each other and our differences, then I get why we highlight it. So I don't really have an answer. But I think that sometimes it can be kind of awkward when it's like, "well us as undergrads think

this, but I don't know you guys as much." It makes such a difference between the two groups, and I think that can be kind of awkward.

Shay directly engages with the "different groups" of the classroom and addresses potential future action to change the classroom culture. Similar to Cameron, Shay's attention to the "different groups" focuses on preservice teachers' degree program identities and not their racial identities. Although Shay proposes potential future action, she sways in her resolve. She first takes the stance that "we don't really need to highlight [our differences]" and then adjusts her stance, claiming that "I get why we highlight it." Given her classmates' discomfort with the topic of race, Shay's discussion of degree program identity can be viewed as a proxy for the discussion of other social identities such as race. Shay's in-the-moment reflection suggests a movement towards acknowledging how social identities contribute to classroom community interactions. However, she hesitates from this conclusion, adding "I don't really have an answer… I think that it can be kind of awkward."

Although Shay builds momentum towards highlighting social identity, she ultimately nestles in discomfort, indicated by her emphasis of awkwardness, and does not settle on any fixed future action. From a critical race perspective, Shay's response is an example of the "Yes and no, but…" language of colorblind racism (Bonilla-Silva, 2002). When using this language, individuals both agree and disagree with a statement "to safely express their reservations, objections, and, at times, opposition to a policy" (p. 51). In this context, Shay demonstrates some hesitation towards acknowledging the different program identities of her classmates as relevant to classroom engagement. As a proxy for talking about race, Shay's response reflects a colorblind approach and suggests future challenges in addressing race directly.

Throughout the activity, preservice teachers demonstrated differing engagement with the four guiding principles of antiracism. However, all preservice teachers demonstrated resistance when responding to the sentence combination prompt related to race. These resistances appeared in the forms of abstract liberalism, incoherent talk, and other linguistic moves indicative of a colorblind racial stance (Bonilla-Silva, 2002; 2015). While exhibiting these resistances, preservice teachers disengaged from shared vulnerability, discomfort and empathy, mutual responsibility, and critical self-reflection. Additionally, although preservice teachers demonstrated a capacity for talking about power, privilege, and identity through their responses to other sentence combination prompts, they did not translate their ability to talk about these topics as relevant to race.

Preservice Teacher Feedback about the Two Axes Activity

The tone of the class shifted following the Two Axes Activity. Many preservice teachers who felt discomfort in this activity responded towards me as the instructor with anger and blame. The purpose of the activity was for preservice teachers to critically self-reflect on their own responsibility to the classroom climate. Rather than taking that critical self-reflective turn, some preservice teachers shifted the responsibility away from themselves and onto me as the instructor. Through email communication and office hour meetings, preservice teachers communicated that they were angry with me, claiming that I had created this hostile classroom climate through the Two Axes Activity. I shared with my thought partner Fannie how preservice teachers responded to me after the activity:

> **Laura-Ann:** ... Students were like, "Wow, Laura-Ann, you really ruined the classroom climate."
>
> **Fannie:** You broke it.

Laura-Ann: I know. Yeah. But I was like, these particular words came up in the survey a lot: kindness, friendliness, respectfulness. These came up a lot. I also saw the words frustrated, silenced, annoyed.

Fannie: Mm-hmm (affirmative).

Laura-Ann: So what we are doing is we are creating a culture where many people feel comfortable, they feel welcomed, they feel listened to, and we have a few people who feel silenced and not valued. So, what are we going to do about it?

The purpose of this activity was to support preservice teachers' critical self-reflection about their contribution to classroom culture. Through the Classroom Norms Survey, I learned that preservice teachers had very different perceptions and experiences of the classroom culture and designed this activity as an opportunity for preservice teachers to explore those differences with empathy and take shared responsibility in revising the classroom culture.

Some preservice teachers responded with anger and frustration directed at me for exposing these differences, suggesting that they would prefer to ignore the frustration, silence, and annoyance of their peers. Through email exchanges and office hour meetings, some preservice teachers blamed me for creating a harmful classroom culture through this activity, arguing that this classroom culture did not exist prior to the activity. As the facilitator and not a participant in the Two Axes Activity, I did not take a stance for any of the sentence combination prompts, nor did I suggest to preservice teachers where they should stand to reflect an "accurate" depiction of the classroom climate. Preservice teachers made their own choices in this activity and positioned themselves vulnerably and bravely in the spaces that best reflected their experience with the class. The classroom climate was co-constructed by the twenty preservice

teachers and me the instructor during the three weeks of the course preceding this activity, yet when faced with the reality of the harmfulness and exclusiveness of the classroom climate, some preservice teachers absolved themselves of responsibility and shifted the onus to me.

Description of Trends: Preservice Teacher Engagement with Guiding Principles of Antiracist Learning

The design of the Two Axes Activity incorporated key aspects of antiracist instruction, including discomfort (Ohito, 2016), empathy (Zembylas & Papamichael, 2017), shared vulnerability and relational accountability (McManimon & Casey, 2018), and critical self-reflection (Matias & Mackey, 2016). Preservice teachers responded to these interdependent qualities in varying ways, and how they responded to these qualities helped me as the instructor to determine their foundation for beginning to engage in antiracist learning. While each of these qualities is important for establishing a foundation for antiracist learning, these qualities function interdependently. Additionally, critical self-reflection must coexist with shared vulnerability, discomfort and empathy, and mutual responsibility to create a foundation for antiracist learning. The following sections describe overall trends of different ways that preservice teachers responded to the four guiding principles of antiracism across these five instructional moments analyzed above.

Shared Vulnerability

Shared vulnerability means that members of a community share in the exchange of personal experiences and perspectives as they connect to their learning. In this classroom context, preservice teachers responded to invitations to be vulnerable by sharing their feedback to me as their instructor through the Classroom Norms Survey, providing feedback to their peers through the Two Axes Activity, and sharing their suggestions for changing the classroom

culture. Preservice teachers did voice some discomfort at invitations to share their vulnerabilities, and their vulnerability was heightened by the interdependence of shared vulnerability with discomfort and empathy, a call for mutual responsibility, and a challenge for critical self-reflection.

Discomfort and Empathy

Discomfort is necessary in the process of antiracist learning and also one of the principal barriers. In the process of antiracist learning "this new awareness of the benefits of a racist system elicits considerable pain, often accompanied by feelings of anger and guilt. These uncomfortable emotions can hinder further discussion" (Tatum, 1997, p. 9). This group of preservice teachers responded to discomfort in two ways: by emphasizing their own discomfort or by empathizing with the discomfort of others to enact change. When preservice teachers emphasized their own discomfort, they prevented further antiracist discussion and action that might challenge the "dominant beliefs, social habits and normative practices" (Zembylas & Papamichael, 2017, p. 3) established in the classroom culture. Preservice teachers demonstrated their discomfort by centering the conversation on themselves and by attempting to avoid or undermine the topic of race. In contrast, when preservice teachers moved through their discomfort and empathized with the discomfort of others, they were able to focus on future action for supporting change.

Relational Accountability and Mutual Responsibility

A goal for antiracist learning is the acceptance of mutual responsibility for antiracist action. Tatum (1997) describes the role of individual responsibility within a community: "Each of us needs to look at our own behavior. Am I perpetuating and reinforcing the negative messages so pervasive in our culture, or am I seeking to challenge them?" (pp. 6-7). Mutual

responsibility requires that members of a community view the work of future change as both their individual and collective responsibility. This group of preservice teachers responded to the charge for mutual responsibility in various ways.

Some preservice teachers responded to the charge for mutual responsibility with rejection, focusing on external responsibility, placing blame, and voicing a sense of betrayal. When challenged to consider how their own decisions and behaviors contributed to a classroom environment, these preservice teachers evaded the question. They identified a hostile environment but did not identify how they as classroom community members contributed to the creation of these norms. Some preservice teachers acknowledged an ambiguous responsibility beyond themselves. These preservice teachers acknowledged the need for change in the classroom culture but called for this responsibility in a way that was abstract and disconnected from their own engagement and the engagement of their peers. This detachment from responsibility is related to the "acknowledgment of white racial identity without additional action" and serves as a function of the white imagination (Matias, Viesa, Garrison-Wade, Tandon, & Galindo, 2014, p. 293). These preservice teachers demonstrated a desire to change the classroom community, suggesting that they are ready to take action. However, they detached themselves from responsible action and voice hope that others will assume this responsibility. Some preservice teachers demonstrated an acceptance of mutual responsibility by acknowledging their own personal responsibility and calling for others to join them. These preservice teachers identified concrete plans for future action and invited their peers to support these plans by providing specific strategies for change. Beyond naming individual and collective responsibility, these preservice teachers connected the importance of recognizing the relationship between responsibility and power.

Critical Self-Reflection

Critical self-reflection requires that individuals investigate their own beliefs, assumptions, and behaviors. The guiding principles of antiracist instruction (shared vulnerability, discomfort and empathy, and mutual responsibility) are interdependent with the quality of critical self-reflection. Preservice teachers responded to the invitation for critical self-reflection in three different ways: avoidant self-reflection, safe reflection, and critical self-reflection. Preservice teachers who avoided self-reflection prevented further discussion and future action to create a more inclusive classroom culture. Preservice teachers who engaged in safe reflection critiqued themselves hyperbolically relative to their peers. Preservice teachers who engaged in critical self-reflection demonstrated an investigation into their own beliefs, assumptions, and behaviors. Engaging with critical self-reflection was the primordial task for preservice teachers in preparing for antiracist learning, as a lack of critical self-reflection often barred the extent to which teachers engaged with shared vulnerability, discomfort and empathy, and mutual responsibility.

Applying Trends to Preservice Teacher Preparation for Antiracist Learning

The Two Axes Activity was designed to engage preservice teachers with guiding principles of antiracism. The activity invited preservice teachers to practice shared vulnerability, experience discomfort and empathy, commit to mutual responsibility, and participate in critical self-reflection. As the instructor of the course, I observed and analyzed preservice teachers' engagement with these four guiding principles to determine preservice teachers' preparation for antiracist learning. Understanding their preparation for antiracist learning informed how I strategically planned for future instruction.

The previous section of this chapter identified overall trends of preservice teacher engagement with the four guiding principles of antiracism. This section applies those trends to identify specific ways that preservice teachers demonstrate preparation for antiracist learning. Overall, preservice teachers demonstrated resistance to talking about race, and so investigating how they engage with the guiding principles of antiracist learning can inform teacher educators on how to move preservice teachers to talking about race and shifting towards antiracist action. Although the preservice teachers in this study demonstrated initial resistance to engaging with the four guiding principles of antiracism, they all expressed some dissatisfaction with the existing classroom norms and communicated a desire for future change. The extent to which preservice teachers applied this desire for future change varied, demonstrating their preparation for future antiracist action. Figure 5.8 provides an overview preservice teachers' three different approaches to engagement with antiracist learning and aligns these three approaches with preservice teachers' engagement with the four guiding principles of shared vulnerability, discomfort and empathy, mutual responsibility, and critical self-reflection. The following sections describe these three approaches to engagement with antiracist learning in more detail.

Figure 5.8: Preservice Teachers' Preparation for Antiracist Learning Aligned to Four Guiding Principles

	Avoiding the Topic of Race: Surprise, Defensiveness, and Anger	**Acknowledging the Change is Necessary: Reflection on Past Action**	**Planning for Future Action: Concrete Next Steps**
Shared Vulnerability	✓	✓	✓
Discomfort and Empathy		✓	✓
Mutual Responsibility			✓

Critical Self-Reflection			✓

Some preservice teachers exhibited resistance to the four guiding principles of antiracism and avoided the topic of race during the class discussion. These preservice teachers expressed surprise, defensiveness, and anger. Some preservice teachers exhibited initial resistance to the four guiding principles of antiracism but later critically reflected on the disconnect between their stated commitments to antiracism and their enactment of it. These preservice teachers identified a disconnect between their stated commitments and actions but needed additional support in connecting the two. Some preservice teachers determined that a change in the classroom culture was necessary and identified next steps for future action. The following sections explain these three approaches in more detail.

Avoiding the Topic of Race: Surprise, Defensiveness, and Anger

Some preservice teachers vocalized a negative reaction to the Two Axes Activity. These negative reactions manifested as surprise, defensiveness, and anger. Preservice teachers were surprised at how the responses of their peers differed from their own, defensive about their own contributions to the classroom climate, and angry at me, the instructor, for exposing the reality of the harmful and exclusive classroom culture.

Many preservice teachers voiced their surprise and shock that their classmates had named our classroom culture as not respectful. This surprise and shock was an expression of their discomfort in realizing that their peers' perception of the classroom culture was different from their own. Many preservice teachers expressed this surprise and shock in their blog post responses to the class activity.

> **Kendall:** During the Two Axes activity last week, I was struck by the responses to one statement in particular: "This classroom has a climate of respect." I

> positioned myself pretty dang near the windows on the right because, from my perspective, our classroom does have a climate of respect… So I was surprised to see quite a few people oriented toward the center of the room, and a few even over to the left. The general classroom answer was apparently that we didn't agree or disagree that our classroom has a climate of respect… This raised a multitude of questions for me. What has happened for some people to feel like we don't have a climate of respect? Do they just feel that it isn't explicit, or do they feel disrespected in some way? Have I done anything that has precluded anyone from feeling that our classroom has a climate of respect? And because I think it is vital to have, what must we do so that everyone can confidently say that our classroom has a climate of respect?

Kendall recounts her confidence in her decision to claim that the classroom climate is one of respect and reveals that she was "struck" by how the general classroom sentiment did not align with her own. In her blog post, Kendall asks a series of questions that move towards critical self-reflection but falls short of taking responsibility or offering strategies for changing the classroom climate. The behaviors and interactions that have contributed to a classroom climate of disrespect remain invisible to Kendall. While she wonders if she might be somewhat responsible for the classroom climate, Kendall does not further interrogate this wondering to examine her role in the classroom climate. In her shock and surprise, Kendall does not name her shared responsibility in contributing to the classroom climate, nor does she offer possibilities for repair. By emphasizing her shock and surprise, Kendall communicates an attitude of helplessness towards the harmful and exclusive classroom culture.

After recognizing their peers' perceptions of the classroom climate, some preservice teachers were defensive and resistant to changing the classroom climate to become more respectful. In the class discussion about how to change the classroom climate, preservice teachers suggested that the class make a concerted effort to give new speakers an opportunity to be heard. One student, Shannon, was resistant to this suggestion:

> **Shannon:** I'm maybe going to get emotional about this, but I talk during class, I feel comfortable talking during class, and it's this lifelong thing of feeling pressure that's internal or external to take up less space in the room. From comments like, "Let's hear from someone we haven't heard from before," or, "Let's get some new voices." In one of the readings that you suggested last week, it was like communication is--even though you're trying to create this more egalitarian space, the communication--is, "We don't want to hear from you, we've heard enough from you, like what you say really doesn't matter." So even though it's like this kind of interesting anxiety where you still have that compulsion to talk because you like to engage with things and voice your ideas, but there's this constant pressure that you're being self-indulgent by contributing and nobody really wants to hear from you, they want to hear from the people who don't talk. So maybe other people can or can't relate to that, and maybe it goes the other way too, where if you're not somebody who likes to contribute, you're always feeling this pressure to do more, be more. Like you're not being enough. So I don't know how to navigate that in a group discussion, you know.

Shannon mentions that asking for new speakers in a class discussion can communicate to participating members that their ideas are not valued. Shannon was a frequent participant in class

discussion and the only undergraduate student to indicate that she felt comfortable speaking up in class. In this moment she shares vulnerably her own experience navigating the pressure to make meaningful contributions to class discussion.

Preservice teachers who avoided the topic of race expressed surprise, defensiveness, and anger when instruction centered race. These preservice teachers recognized that future change was necessary but fixated on the need for change while ignoring or rejecting future next steps. These preservice teachers remained fixated on their own discomfort, which prevented them from moving forward to taking future action. Oluo (2018) writes about how people can feel discomfort and pain when challenged to take antiracist action:

> Remember that you are not the only one hurt. Yes, it hurts to know that somebody thinks you are being racist. But you were not the first one hurt here--it is the deep hurt of racism that forced this person to confront you. Do not make this about your pain at being called out. (p. 162-163)

Preservice teachers who avoided the topic of race focused on their own surprise and anger rather than extending empathy towards their peers who experienced the harm of their actions.

Acknowledging that Change is Necessary: Reflections on Past Action

Although many preservice teachers responded with shock and surprise, defensiveness, and the deferral of responsibility, the group generally acknowledged the importance of the task of recognizing the discrepancy between stated and enacted values. In the class debrief discussion the following week, several preservice teachers voiced their observations about the difference between stated classroom norms and actualized classroom norms.

Toni opened the conversation by reflecting on the difference between how she responded to the classroom norms across Classroom Norms Survey and the Two Axes Activity:

> **Toni:** One thing I noticed when we were done with discussion last week was the way I responded in my survey was not at all where I moved during class. And I surprised myself, I wasn't intending to be dishonest in my survey. But then when I actually reflected, I felt differently. And so I think that's interesting as teachers-- well one, I was curious if anyone else found that to be true of themselves. And two, at least when I reflect on what that means as teachers, for me it tells me that class norms require more than just a survey or one quick chart put on the board. [inaudible] Just kind of a thought.

Toni engages in a critical self-reflection by sharing the difference in her two responses and her wonderings as to what contributed to this difference. When Toni comments that she surprised herself, she moves through her emotional response of surprise and begins to question her own intentionality and honesty regarding the survey. In sharing her self-questioning, Toni does not undermine her own stance, but begins a dialogue about her increasing awareness of her assumptions about the class and invites her peers to share their own reflections.

In response to Toni, Cassidy, a preservice teacher of color and an undergraduate student, makes a similar observation about the difference between assumptions of classroom norms and awareness of classroom norms:

> **Cassidy:** I believe this class is different, because when we took other courses, or we came to the placement classroom, we always see the teacher build a norm for the classroom. Or when we have class, we will get into groups to think about what kind of norms we want to build in this classroom. We always think about the ideal norms in the classroom, rather than the real norms already in the classroom. So I

> think we should focus on what we already have or how we think about it, rather than think about the ideal norm of future things.

Cassidy extends Toni's personal reflection to the context of a larger classroom; she invites her classmates to share critical self-reflection and question the difference between ideal classroom norms and real classroom norms. Cassidy's invitation for shared critical self-reflection positions individual members of the classroom as sharing mutual responsibility for the classroom culture. Cassidy opens by contrasting other learning contexts where the teacher established classroom norms this mutual responsibility of this specific classroom. By focusing on the present reality of the classroom norms, Cassidy emphasizes the class's current responsibility for taking action in order to work towards their ideal values.

Preservice teachers who acknowledged that a change in action was necessary reflected on their past actions and considered how their internal beliefs may not have aligned with their actions. These preservice teachers engaged in critical self-reflection, questioning how and why their own commitments to inclusion, justice, and equity might have different from their perceptions and realizations of these values through their interactions with others. These preservice teachers demonstrated that they were prepared to "confront their own whiteness" (Matias & Mackey, 2016, p. 47) and investigate how their commitments must be operationalized and embodied in order to be realized.

Planning for Future Action: Concrete Next Steps

Following these preservice teachers' reflections on the importance of critical self-reflection, mutual responsibility, and embracing discomfort, some preservice teachers offered specific, concrete recommendations for ways the class might share responsibility for changing the classroom culture. These recommendations serve as a call to action, inviting preservice

teachers to move from their stated commitments towards actualizing them. Continuing the discussion on creating a respectful classroom climate, Bailey offered a recommendation for speaking in class:

> **Bailey:** I think [natural speaking] also requires some attention for people that want to speak, because we are just doing it where we just speak whenever. If you're going to speak, you need to ensure that the person who's speaking before you is done before you start speaking. Because I'm a person who doesn't like to raise my hand, I think it's foolish, personally. I'm not in high school or elementary school, so I try to listen to somebody and gauge whether they're done or not. So I think some active listening needs to happen.

Bailey suggests waiting to speak until the current speaker has finished as a strategy for developing a respectful classroom climate. Although her recommendation was straightforward and simple, Bailey's recommendation to allow others the opportunity to finish speaking was different from the embodied norms of the classroom culture. Bailey focuses on the existing classroom norms rather than the ideal, and her recommendation notes a practical and actionable starting point for respectful relational work in this classroom context.

Similar to Bailey's recommendations for speaking in a respectful way, Toni offered recommendations for listening to others in a respectful way:

> **Toni:** But I think also you want to make sure that opportunity is there, or I would want to make sure that the opportunity is there for people who do want to speak, but who haven't spoken. So finding that balance, I think can maybe be done through wait time. So if I've spoken a lot, and I still have something I want to say, maybe just making sure that there's enough space given to people who haven't

> processed. Because I know some people respond really quick and some people have to think longer. So making sure that's there--one, so that no one gets interrupted, but then two, so that people have time to process whether or not they want to speak, and then going again, if you've already spoken a lot. I don't know. That's one way to address both people who haven't spoken and have but still want to, while making sure everyone is heard. I don't know what you think about that.

Toni builds on Bailey's suggestion and invites her classmates to consider how speaking and listening are interrelated. Toni includes critical self-reflection as a part of active listening; she asks her classmates to engage with an ongoing reflection on the frequency of their contributions each time they anticipate speaking again in class. Toni extends the idea of listening beyond the idea of turn-taking and self-monitoring speech; she attends specifically to the idea of wait time and frames listening as the opportunity to hear others speak. Toni describes wait time as an inclusive strategy. Similar to Bailey, Toni suggests a practical and actionable next step for moving towards a more respectful classroom culture.

Preservice teachers who demonstrated preparation for future action responded to the Two Axes Activity by calling for specific behavioral change. Rather than talking about classroom culture abstractly, these preservice teachers isolated specific ways that they and their peers could respond to their peers and create a more respectful classroom climate. These preservice teachers' identification of specific next steps reflects Tatum's (1997) call that "Each of us needs to look at our own behavior. Am I perpetuating and reinforcing the negative messages so pervasive in our culture, or am I seeking to challenge them?" (pp. 6-7). Although these preservice teachers avoided the topic of race in their reflections on specific future action for changing the classroom culture, these preservice teachers demonstrated the beginnings of movement towards creating an

antiracist learning space. Following their own critical self-reflection, these preservice teachers accepted personal responsibility for contributing to the classroom culture and called upon their peers to share in a mutual responsibility for changing the dynamic of the classroom.

Conclusions and Implications for Teacher Education

A challenge for teacher educators is how to engage preservice teachers in antiracist learning when preservice teachers avoid, ignore, or dismiss the topic of race. In this study, preservice teachers demonstrated initial general resistance to antiracist learning; in addition to avoiding the topic of race in general, preservice teachers were resistant to engage with guiding principles of antiracist learning, including shared vulnerability, discomfort and empathy, mutual responsibility, and critical self-reflection. As a teacher educator, my responsibility was to respond strategically to preservice teachers' initial preparation for antiracist learning to support their development over the course of the semester. Acknowledging that preservice teachers were generally resistant to talking about race, I needed to determine how to promote antiracism in a way that was responsive to preservice teachers. This study has implications for teacher educators who may also face fierce resistance to antiracism in their own classrooms with preservice teachers who disengage from the topic of race. Figure 5.9 presents an overview of recommendations for how to support preservice teachers' engagement with antiracist learning by identifying areas of growth aligned with the four guiding principles. The following sections describe these recommendations in more detail.

Figure 5.9: Recommendations for Supporting Preservice Teachers' Antiracist Learning

	Avoiding the Topic of Race: Surprise, Defensiveness, and Anger	**Acknowledging the Change is Necessary: Reflection on Past Action**	**Planning for Future Action: Concrete Next Steps**

Shared Vulnerability	✓	✓	✓
Discomfort and Empathy	Develop Empathy to Support Moving Through Discomfort	✓	✓
Mutual Responsibility	Encourage Mutual Responsibility	Develop Individual and Mutual Responsibility for Change through Action	Encourage Mutual Responsibility
Critical Self-Reflection	Engage Critical Self-Reflection	Engage Critical Self-Reflection	✓

In this study, preservice teachers who focused only on the discomfort of the Two Axes Activity responded with surprise, defensiveness and anger and avoided the topic of race even when it was central to the classroom activity. Absent of critical self-reflection, these preservice teachers did not view themselves as accountable for the existing classroom culture or responsible for future change. To support preservice teachers who avoid conversations about race and who do not see themselves as responsible for contributing to the classroom culture, teacher educators can work to develop these preservice teachers' empathy. Although the work of processing discomfort is individual work for the preservice teachers themselves, teacher educators can work to develop preservice teachers' empathy in understanding that not everyone experiences a class in the same way. Teacher educators can support resistant and avoidant preservice teachers by engaging their critical self-reflection. Engaging their critical self-reflection might look like providing opportunities to investigate how others may experience a certain context differently, inviting preservice teachers to extend empathy for others who may feel discomfort and pain

resulting from harm in these contexts, and specifically challenging preservice teachers to consider how they might revise their actions to prevent future harm.

In this study, preservice teachers who remarked on the importance of distinguishing between stated and actualized norms engaged in critical self-reflection of their own behavior and called for their peers to share in questioning their own expectations and contributions to the classroom culture. For preservice teachers who acknowledge that change is necessary but need support in identifying next steps, teacher educators can build on their critical self-reflections to support them in determining how to realize their commitments to antiracism through action. In the context of this teacher education course, preservice teachers expressed a desire to create a more respectful classroom culture without addressing the topic of race, and teacher educators working with similarly avoidance preservice teachers can continue to support preservice teachers in connecting how interaction and embodiment are mediated by race and racialization to develop preservice teachers' understandings and applications of antiracism.

In this study, preservice teachers who moved beyond this distinction identified specific strategies for actively changing the classroom culture and called for their peers to take mutual responsibility for the classroom culture by changing specific classroom habits together as a community. For preservice teachers who identify concrete next steps for future action, teacher educators can share mutual responsibility and plan strategically for supporting the learning community in the development of their antiracist pedagogy. In the context of this teacher education course, only a few preservice teachers responded to the challenge of changing the classroom climate to center the values of diversity, inclusion, justice, and equity. In similar contexts where most preservice teachers may be resistant to antiracist change, teacher educators can promote antiracist learning within the classroom by encouraging preservice teachers to share

in the work of building an antiracist learning community and can provide opportunities to welcome preservice-teacher-initiated change in the learning space.

Overall, teacher educators can support preservice teachers' engagement with antiracism, even with preservice teachers' who are resistant and avoidant, by promoting shared vulnerability, discomfort and empathy, mutual responsibility, and critical reflection in the classroom. Although preservice teachers will be differently prepared for the work of antiracist teaching and learning and may demonstrate resistances to attending to race, teacher educators can support all preservice teachers in enacting antiracism by responding to preservice teachers' initial readiness and strategically developing their strengths.

Chapter 6: The Curricular Site of Teacher Thinking

This section investigates how preservice teachers took up a teacher education curriculum designed around antiracist critical pedagogy. The curriculum of this course focused on three dimensions of teaching: curriculum, instruction, and personal connections with students. Preservice teachers stated their commitments to antiracist critical pedagogy and applied these commitments to practice through three major assignments for the course: the Text Study, the Lesson Study, and the School and Student Study. These three assignments focus respectively on curricular design, instructional planning and enactment, and counterstories about students. This study investigates the question "How did preservice teachers apply the work of antiracism within the salient sites of curricular, instructional, and personal thinking?" by examining these three major assignments and analyzing how preservice teachers realized their commitments to antiracist critical pedagogy.

To interpret each preservice teacher's engagement with antiracist critical pedagogy, I analyzed each preservice teacher's thinking about teaching by applying Skerrett's (2011) framework for racial literacy. Skerrett identifies three approaches to racial literacy: incidental and ill-informed, apprehensive and authorized, and sustained and strategic. In an apprehensive and authorized approach, teachers demonstrate "fear or hesitancy to talk about race and racism" and talk about these topics in relation to "texts on the official curriculum" (p. 318). In an incidental and ill-informed approach, racial literacy instruction "occurred at sporadic moments" initiated by students or current events and "was based on inadequate or problematic knowledge" (p. 318). In a sustained and strategic approach, teachers demonstrated "an anti-racist stance" in

their philosophies, curriculum, and instruction (p. 318). Based on analysis of the cases in this study, I have included a fourth approach called "resistant and reluctant." In a resistant and reluctant approach to antiracist critical literacy, preservice teachers are consistent in maintaining a colorblind or race-evasive stance, perpetuating the banking model of education, and presenting deficit narratives about students.

Skerrett's (2011) framework describes teachers' approaches to racial literacy in two ways. The first part of the descriptions--ill-informed, authorized, and strategic--describe how teachers apply their learning about antiracism. This study adds the approach of "resistant" to these Skerrett's three approaches to describe how preservice teachers apply their antiracist knowledge. The criteria for determining how preservice teachers applied their learning about antiracism are informed by critical pedagogy and critical literacy (e.g., Freire & Macedo, 1987; Freire, 1998; Freire, 2005), liberatory pedagogy (e.g., hooks, 1994), and critical race theory and the model of community cultural wealth (e.g., Yosso, 2005; Yosso & Burciaga, 2016). The second part of the descriptions--incidental, apprehensive, and sustained--describe a pattern of the teachers' engagement with antiracism across multiple instances. This study adds the approach of "reluctant" to Skerrett's three approaches to describe a trend of how teachers engage with antiracism across multiple instances. Examining preservice teachers' application of antiracist learning across the curricular, instructional, and personal sites revealed how preservice teachers engaged with antiracism across three salient sites of teacher thinking (Ladson-Billings, 2006).

The purpose of investigating preservice teachers' applications of antiracist learning to different dimensions of teaching such as curriculum design, instructional planning and enactment, and personal perspectives of students allows teacher educators to understand how preservice teachers' commitments to antiracist critical pedagogy manifest in dynamic and

nuanced ways. Additionally, understanding preservice teachers' strengths in applying antiracist critical pedagogy to particular dimensions of teaching practice helps teacher educators to build on preservice teachers' existing strengths as they develop their pedagogical practice. Furthermore, by investigating trends of engagement across preservice teachers, teacher educators can refine their own practice to better prepare preservice teachers.

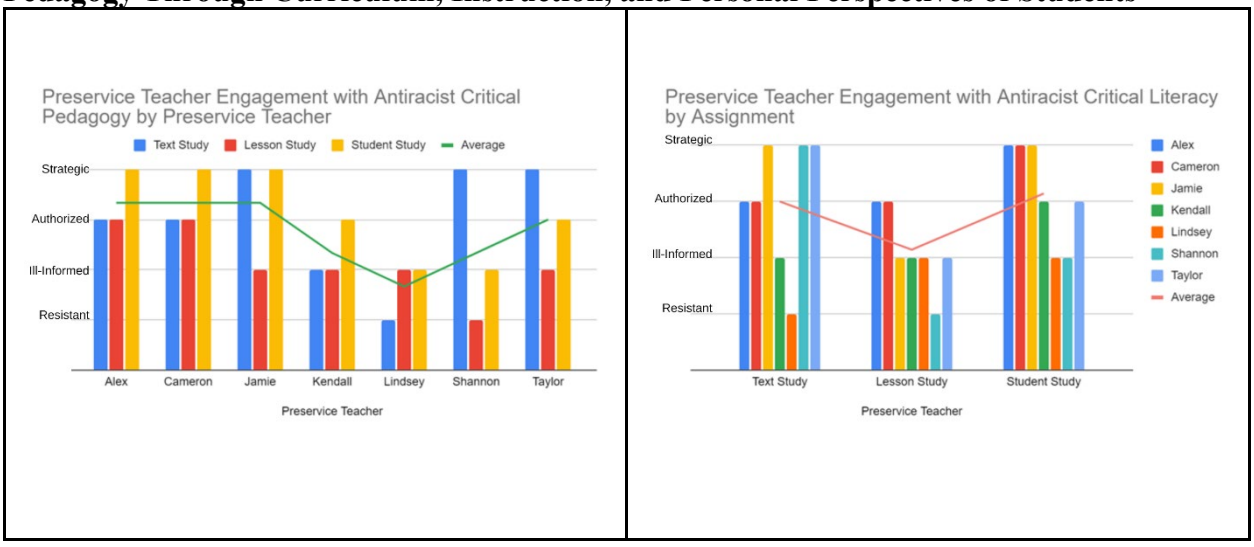
Overview of Trends

This study investigates how seven preservice teachers engaged with antiracist critical pedagogy across three dimensions of teaching: curriculum design, instructional planning and enactment, and personal perspectives towards students. The seven focal students for this study are Alex, Cameron, Jamie, Kendall, Lindsey, Shannon, and Taylor. Descriptions of these preservice teachers are included in Chapter 3.

This chapter is organized in three sections with each section focusing on how preservice teachers engaged with antiracist critical literacy in one salient site of teacher thinking (Ladson-Billings, 2000). The first section examines how preservice teachers engage with antiracist critical literacy through curricular design in their Text Study assignment. The second section examines how preservice teachers demonstrate their commitments to critical pedagogy through their instructional planning, enactment, and reflection in their Lesson Study assignment. The third section examines preservice teachers' perspectives of students through the presentation of counterstories in their School and Student Study assignment. The conclusion of this chapter analyzes individual preservice teacher engagement across the three dimensions of teaching and discusses trends relevant to each salient site of teacher thinking, resulting in implications for teacher education.

Overall, all preservice teachers demonstrated different levels of engagement with antiracist critical pedagogy across the three dimensions of teaching. Although all preservice teachers stated a general commitment to antiracist critical pedagogy, they each demonstrated a strength in one particular area over the others. (Figure 6.1). Some preservice teachers were most strategic in their application of antiracist critical literacy and others were most strategic in their presentation of counterstories about their students. Understanding how preservice teachers realize antiracist critical pedagogy across the three dimensions of teacher thinking allows teacher educators to build on their transformative thinking in one dimension and apply this thinking across their teaching practice. Strategic and responsive teacher education can support individual teachers in translating their stated commitments to their praxis across multiple dimensions of teaching. Overall, across the three salient sites of teacher thinking, preservice teachers demonstrated an authorized approach to antiracist critical pedagogy but needed additional support applying critical pedagogy to their instruction (Figure 6.1). Teacher education programs can support preservice teachers by offering invitations for preservice teachers to practice applying their pedagogies to instructional contexts.

Figure 6.1: Overview of Preservice Teachers' Engagement with Antiracist Critical Pedagogy Through Curriculum, Instruction, and Personal Perspectives of Students



Part I: The Curricular Site of Teacher Thinking

The curricular site of teacher thinking attends to the content for learning. In particular, "The perspective of culturally relevant teachers is that the curriculum is a cultural artifact and as such is not an ideologically neutral document" (Ladson-Billings, 2006, p. 32). In addition to the content of the curriculum, English Language Arts teachers are responsible for developing students' literacy skills. The six dimensions of literacy recognized by the International Reading Association and the National Council for Teachers of English (1996) are "reading, writing, speaking, listening, viewing, and visually representing" (p. 5). Although these skills can be taught as processes for interpreting and creating texts, a critical literacy perspective advocates for these skills as purposeful for reading and rewriting the world. Freire explains,

> Reading the world always precedes reading the word, and reading the word implies continually reading the world. As I suggested earlier, this movement from the word to the world is always present; even the spoken word flows from our reading of the world. In a way, however, we can go further and say that reading the word is not preceded merely by reading the world, but by a certain form of *writing* it or *rewriting* it, that is, of transforming it by means of conscious, practical work. For me, this dynamic movement is central to the literacy process. (Freire & Macedo, 1987, p. 35)

From a perspective of critical literacy, the purpose of reading and writing is not merely to understand texts but to better understand and engage with the world. This purpose creates a responsibility for teachers to support their students in making connections between what they read in texts, what they write in texts, and how this reading and writing applies to their lives beyond the texts.

This study investigates preservice teachers' engagement with antiracist critical literacy by examining preservice teachers' development of curricular units in their Text Study assignments. As a requirement for certification, preservice teachers are required to create and develop one curricular unit focused around an essential question, a core text, and two supplemental texts (see Appendix A for description of the Text Study Assignment Guidelines). Preservice teachers engaged differently in the task of designing a curricular unit grounded in antiracist critical literacy. Figure 6.2 provides a visual representation of how individual preservice teachers engaged with antiracist critical literacy. Figure 6.3 provides descriptions of how these approaches manifest through preservice teachers' curricular design.

Figure 6.2: Preservice Teacher Engagement with Antiracist Critical Literacy through Curriculum Design

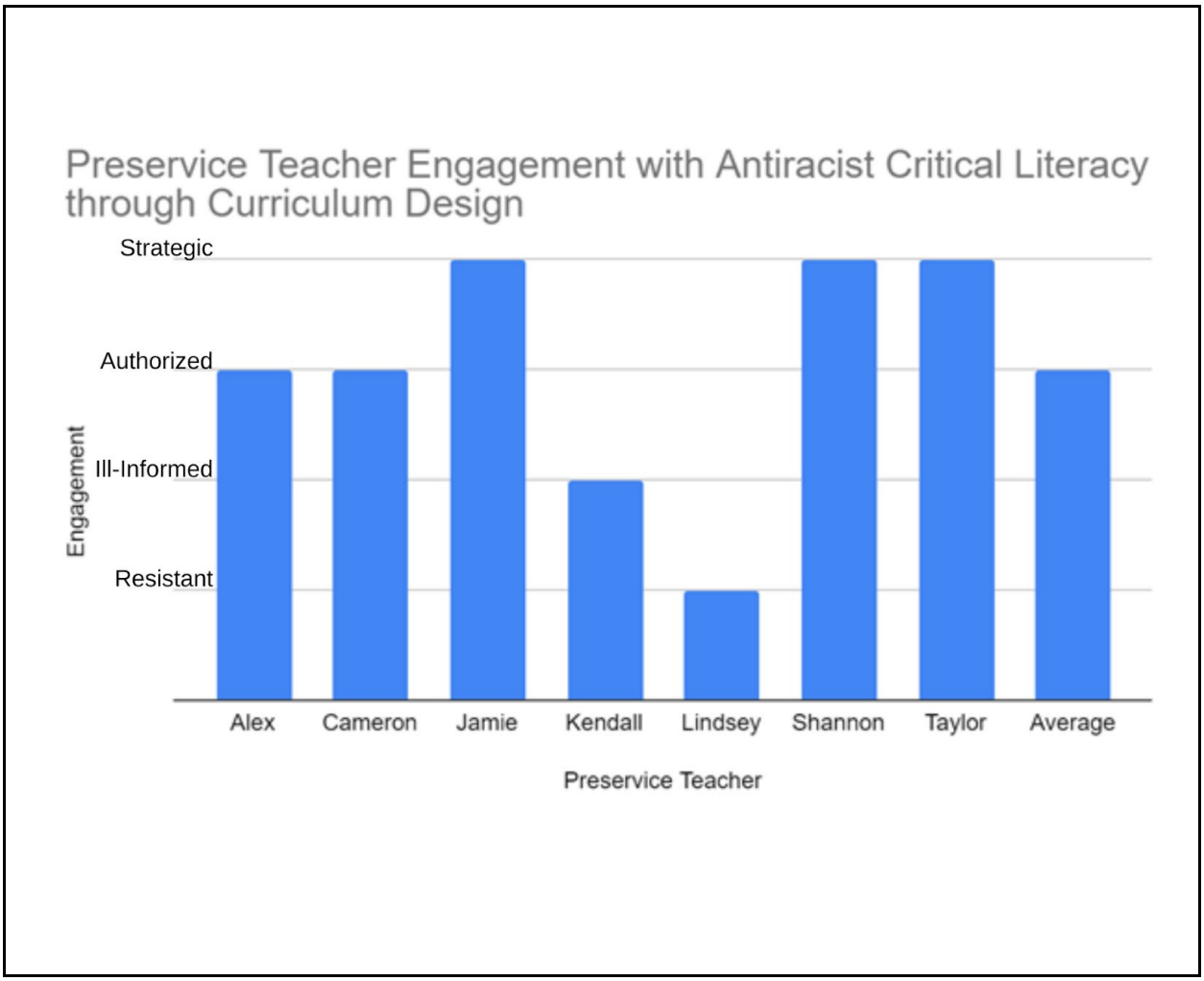


Figure 6.3: Descriptions of Preservice Teacher Engagement with Antiracist Critical Literacy

	Resistant	**Ill-Informed**	**Authorized**	**Strategic**
Curriculum (Text Study)	• Perpetuating Harmful Narratives	• Attempting to Move Beyond the Canon	• Including Race as Related • Essentializing Experiences	• Creating Entry Points for Student Connection • Centering the Topic of Racial Justice • Investigating Systemic Oppression

Some preservice teachers demonstrated resistant engagement through their design of curricular units which uphold dominant and oppressive norms. Some preservice teachers demonstrated ill-informed engagement through their inconsistent attempts to address oppression. Some preservice teachers demonstrated authorized engagement, navigating existing disciplinary expectations and incorporating antiracist critical literacy as a peripheral goal. Some preservice teachers demonstrated strategic engagement by centering students' identities and experiences, focusing on the topics of racial justice, and critiquing oppressive epistemological standpoints.

Resistant Engagement with Antiracist Critical Literacy

Educators who ignore the political nature of education embrace "the myth of neutrality of education" (Freire & Macedo, 1987, p. 38) and perpetuate oppressive norms. Freire writes, "Educators who do not have political clarity can, at best, help students read the word, but they are incapable of helping them read the world" (p. 132). Resistant engagement with antiracism in curriculum design upholds the myth of educational neutrality, reinscribes dominant and oppressive expectations, and does not support students in learning to read the world in empowering ways. Lindsey is a white woman preservice teacher who demonstrated resistant engagement with antiracist critical literacy through her Text Study assignment.

Lindsey: Perpetuating Harmful Narratives

Lindsey designed her Text Study around the essential question: "How do we endure suffering and find grace amidst hardship?" She later revised her essential question to ask, "What helps us approach hardship with resiliency?" Her text set for exploring this question included *A Thousand Splendid Suns* by Khaled Hosseini (2007)[18], "Expect Nothing" by Alice Walker

[18] Hosseini, K. (2007). *A thousand splendid suns*. Riverhead.

(1944)[19], and self-selected excerpts from the *Enchiridion or Manual* by Epictetus (125)[20]. Lindsey describes how her core text, *A Thousand Splendid Suns*, supports students in investigating her essential question:

> **Lindsey:** In one scene, Rasheed punishes Mariam for undercooking the rice by filling her mouth with stones and making her chew until her molars crack. At another point, Laila undergoes a c-section without anesthetics. Although a couple characters seem broken by their suffering (Mariam's mother Nana commits suicide and Laila's mother Mammy spends most of her days in bed, neglecting her daughter out of grief for her sons), for the most part, the story is about resiliency. My subquestion focuses on how acceptance and defiance help characters endure. / Mariam accepts her misfortunates and the misdeeds of those around her without complaint: "What entitled her anyway, a villager, a *harami*, to pass judgment?" (90). She chooses instead to "cradle her own suffering privately and quietly" (342). Hers is a "destiny submitted to and endured (265). Laila, on the other hand is educated and raised with high expectations about her future. Although she submits to Rasheed's marriage proposal out of pragmatic concern for her unborn child, she never submits mentally to his tyranny, and her anger erupts in frequent, often futile acts of defiance. The two woman *[sic]* ultimately learn from each other: at the climax of the novel, Mariam finally asserts herself in her first and only act of defiance. Laila, meanwhiles, learns from Mariam the power of acceptance.

[19] Walker, A. (1998). Expect nothing. *Anything we love can be saved.* Ballantine.
[20] Epictetus. (2009). *The Enchiridion*. CreateSpace.

Lindsey's example of enduring suffering and finding grace is based on two women characters' experiences of brutal domestic physical abuse. Interpretation of these examples through the framework of her essential question suggest a dangerous conclusion that individuals in abusive, violent, or oppressive situations should accept their circumstances. These conclusions are particularly concerning given that this text set is designed for high-school aged students. In my feedback to Lindsey, I wrote, "I would like to talk more about your essential questions…. I am wondering if there are potentially dangerous consequences of reading these texts and concluding [that] mental/physical abuse/violence/brutality can or should be endured."

Lindsey's Text Study assignment perpetuates oppressive norms. Rather than identifying Rasheed as the subject and source of trauma, Lindsey focuses on Mariam and Laila as responsible not for changing their circumstance through defiance but through the acceptance of their trauma and abuse. This shift in mental responsibility does not free Mariam and Laila from their abuse. Love (2019) writes that "Dark students being gritty, full of excitement and energy, reciting self-improvement statements, and displaying social and emotional intelligence does not stop them from being killed in the streets or spirit-murdered in the classroom; these are their odds" (p. 73). Lindsey's argument advocates for individual grit over systemic social change and places the responsibility of change on those who survive abusive circumstances and systems. This argument aligns with a history of racist discourse which focuses on individual merit and exceptionalism rather than social change. Love explains the connection between this meritocracy and exceptionalism and racism: "Measuring students' grit and zest, and reminding them that there are 'no excuses,' sounds like an easy fix for oppression, but telling dark children that they need to pull themselves up by their bootstraps and achieve on their own merit is not a new approach; it is shortsighted and, in actuality, racist thinking" (p. 76).

Lindsey made the argument that her Text Study was not racist. Ignoring my question about the function and purpose of her essential questions, Lindsey grounded her defense in the identities of the authors of texts:

> **Lindsey:** The texts in this set offer perspectives from three very different individuals: a Greek slave, an African American woman, and an Afghan immigrant. Their works span almost two thousand years, and belong to three different genres: poetry, fiction, and philosophy. Yet despite these differences, there are startling similarities in the messages they communicate. All three authors provide glimpses into how we find freedom and strength through a radical kind of acceptance.

In her analyses of her texts, Lindsey highlighted the "universal, spiritual tone" and themes of her texts, erasing the identities and contexts represented. Her racial analysis of her text set is peculiar in that she acknowledges the racial diversity of the authors in her text set, but then uses this diversity to lead an investigation into an essential question with harmful and oppressive conclusions. Bonilla-Silva (2002) explains that "the language of color blindness is slippery, apparently contradictory, and often subtle" (p. 42) and describes colorblindness as a "rhetorical maze" (p. 46). Similar to Bonilla-Silva's description of the strategy "Some of my best friends are…" (p. 48), DiAngelo (2018) defines the term "color celebrate" as a rhetorical move that "claims that the person sees and embraces racial difference" (p. 77) and that seeks "to provide evidence of the speaker's lack of racism" (p. 79). DiAngelo explains that color celebrating claims "take race off the table, and they close (rather than open) any further exploration. In so doing, they protect the status quo" (p. 78).

Lindsey's Text Study perpetuates a harmful and oppressive narrative to students, and Lindsey defends this narrative by diverting attention to the authors' diverse identities, claiming that her essential questions address universal themes, ignoring the perpetuation of oppression in her question, and arguing instead that her text set is empowering. Lindsey incorporates a diversity of authors and experiences in a move of color celebration to distort and amplify her colorblind, racist, and oppressive purpose. Her design of her essential question, her construction of a text set, and her refusal to consider how the combination of the two perpetuate oppression evidence her resistance to antiracist critical literacy in curricular design.

Ill-Informed Engagement with Antiracist Critical Literacy

Freire describes critical literacy as the act of reading the word and the world: "Reading does not consist merely of decoding the written word of language; rather it is preceded by and intertwined with knowledge of the world" (Freire & Macedo, 1987, p. 29). Ill-informed engagement with antiracism in curriculum design works towards intertwining knowledge of the world with the act of reading but addresses issues of race and racism inconsistently (Skerrett, 2011). Kendall is a white woman preservice teacher who demonstrated ill-informed engagement with antiracist critical literacy through her Text Study assignment.

Kendall: Attempting to Move Beyond the Canon

Kendall designed her Text Study around the essential question: "How do adolescents experience alienation and disillusionment?" She later revised this question to read "Why do we experience alienation and disillusionment?" Her text set for exploring this question included *The Catcher in the Rye* by J.D. Salinger (1951)[21], "Comin' Thro' the Rye" by Robert Burns (1782)[22],

[21] Salinger, J.D. (1951). *The catcher in the rye.* Little, Brown and Company.
[22] Burns, R. (1782). Comin' thro' the rye.

and "Bliss" by Katherine Mansfield (1918)[23]. She later revised her assignment to replace "Comin' Thro' the Rye" with the song "Heaven Knows I'm Miserable Now" by The Smiths (1984)[24]. In describing the driving purpose for her essential questions, Kendall wrote, "The essential question for this text set concerns alienation and disillusionment, which are Holden's primary struggles over the course of the text." Kendall demonstrated disciplinary knowledge in her creation of her text set, weaving together related texts which explore the themes of alienation and disillusionment. She also demonstrated a dedicated effort thinking creatively as a teacher when she revised her text set to include song lyrics not traditionally taught alongside *The Catcher in the Rye.* Although her curricular design was strong, Kendall demonstrated an ill-informed approach to antiracist critical literacy as the purpose of her text set was to support students in better understanding the main character Holden Caulfield's experience and were not "intertwined with knowledge of the world."

In describing the context for her curricular unit, Kendall wrote that "The students in this class are primarily Latinx and/or Spanish-speaking, and represent the 'high achievers' of their classes." Kendall reflected about teaching *The Catcher in the Rye* in this particular context:

> **Kendall:** For the most part, *The Catcher in the Rye* perpetuates dominant narratives of marginalized groups. People of color are rarely mentioned, but when they are, they appear in stereotyped roles. This means that students of color have very limited opportunities to see themselves in this narrative, and even when they do see representations of their race, the portrayals are not exactly positive. Instruction on this text should address the lives that Holden leaves out of his narrative.

[23] Mansfield, K. (1918). Bliss. *English Review*.
[24] The Smiths. (1984). Heaven knows I'm miserable now [Song]. On *Hatful of Hollow*. Rough Trade.

Throughout her assignment, Kendall repeatedly names the importance of confronting racism, homophobia, and misogyny through the development of a larger text set, making a stated commitment to challenging the oppression of marginalized groups. She makes a conceptual connection to her essential questions and anti-oppressive pedagogy, writing "Instruction on this text should confront the danger in these ways of thinking. It would also be interesting to investigate how this perpetuation of marginalization contributes to feelings of alienation or disillusionment in members of marginalized groups."

Kendall identifies the importance of incorporating a diversity of voices and experiences into her design of a curricular unit for *The Catcher in the Rye*. However, she did not select texts which contributed to this diversity of voices and experiences necessary for challenging dominant narratives, nor did she select texts which responded to the identities of her students. Although Kendall takes an anti-oppressive stance in her reading of *The Catcher in the Rye*, her design of a curricular unit featuring this text is insular rather than "intertwined with knowledge of the world" because her supplementary texts invite students to better understand the character Holden, not necessarily themselves or the systems of their own lived experiences. Kendall's identification of opportunities for critical literacy within her Text Study demonstrates a desire to transform her pedagogy. Kendall's curricular design was ill-informed in that her final curricular unit was inconsistent with her stated goals of challenging dominant narratives of marginalized groups.

Authorized Engagement with Antiracist Critical Literacy

Freire (2005) writes about the importance of critical literacy for reading and rewriting the world: "To exist, humanly, is to *name* the world, to change it. Once named, the world in its turn reappears to the namers as a problem and requires of them a new *naming*" (p. 88). Beyond reading and writing written words, literacy is a tool for understanding and changing society.

Authorized engagement with antiracism in curriculum design filters conversations about change through "texts on the official curriculum" (Skerrett, 2011, p. 318) and is characterized by a "fear or hesitancy to talk about race and racism" (p. 318). Alex, a preservice teacher of color, and Cameron, a white preservice teacher, demonstrated authorized engagement with antiracist critical literacy through their Text Study assignments.

Alex: Including Race as Related

Alex designed her Text Study around the essential questions "How does society (society being made up of family, friends, school, hometown community) shape an individual and what are its implications on youth? How do we have a say in how we shape our lives?" Her text set for exploring these questions included *The Outsiders* by S.E. Hinton (1967)[25], "Nothing Gold Can Stay" by Robert Frost (1923)[26], and self-selected excerpts from *The Hate U Give* by Angie Thomas (2017)[27]. Focusing on *The Outsiders*, Alex said that she was designing a curricular unit to "raise other important questions about how society works for and against class groups." In addition to investigating class identities and differences, Alex also read the Text Study assignment as an opportunity to extend her curricular unit to investigate racial identities and differences. She wrote, "Some weaknesses [of *The Outsiders*] would be the lack of racial diversity present in the main character list." Alex decided to include *The Hate U Give* in her text set to add further examination into "injustices happening because of societal structures placed fits in well with the essential question of how society impacts how people behave." Alex shared her thinking behind her essential questions and selected texts:

[25] Hinton, S.E. (1967). *The outsiders*. Viking.
[26] Frost, R. (1923). Nothing gold can stay. *The Yale Review.*
[27] Thomas, A. (2017). *The hate u give*. HarperCollins.

> **Alex:** The essential questions relate to the core text in a way that they can be explored in the world of the characters who face the implications of stereotypes that society has placed on [them].... My essential questions are important and need to be tackled because they have also been influenced by my current placement students who come from varying SES status, home life, and racial labels like many kids in secondary schooling.

She added that her overall purpose for her unit was to support students in investigating their "control over their futures."

Through her design of a curricular unit, Alex demonstrated a willingness to engage with race. She crafted a curricular unit around socioeconomic class identity and used this curricular unit as an entry point for conversations about racial identity. Although Alex initiates a study of race in her classroom, her text study takes an authorized approach to antiracism. Alex's core text, *The Outsiders* is a text on "the official school curriculum" (Skerrett, 2011, p. 318), and her investigation into class differences aligns with more traditional instruction of this text. Alex demonstrates a hesitation to leverage her creativity in her curricular unit; she includes "Nothing Gold Can Stay," a poem referenced within her core text and often taught to support understanding of the ending of the novel. Alex's decision to include excerpts from *The Hate U Give* as a supplemental text and her planned discussions about race demonstrate a willingness to engage with race, but also a hesitancy, as her unit positions the topic of race in a tangential and secondary way. Alex's curricular design is authorized in that she works to center topics of racial identity relevant to her students' lives and identities while also demonstrating hesitancy to move beyond "the official school curriculum."

Alex's Text Study is a reflection of Freire's claim that "It is not viable to separate literacy from the productive process of society" (p. 50). Although Alex's Text Study is mostly a maintenance of traditional curricular engagement with *The Outsiders*, she breathes new life into her curricular unit through her critical essential questions and efforts to incorporate investigations of racial identity. In reflecting on her Text Study, Alex wrote:

> **Alex:** Evident in the core text and in the essential questions, but also in my own personal interests of creating a space that is accessible to everyone, I hope that students feel understood and seen with this text study and that they also have been given the task to learn about others and who they are in order to know ourselves best. If not to love completely, but to learn about others and respect them as humans as well.

Although Alex's curricular design demonstrated an authorized approach to antiracism, her stated goals as a teacher mark her desire to approach this work more strategically. As her instructor, I was confident that as Alex would become more strategic and less hesitant as she gained more practice and experience that she would begin to gain more confidence in her pedagogical skills and abilities.

Cameron: Essentializing Experiences

Cameron designed her Text Study around the essential questions "Who decides what madness is? How do stereotypes impact how one thinks of mental health? How does such stigma relate to gender? Can madness and autonomy coexist?" Regarding the topic of mental illness, Cameron wrote, "A topic that was once taboo is now getting the attention and conversation that it deserves to have." Her text set for exploring her essential questions included *Girl, Interrupted*

by Susanna Kaysen (1993)[28], "The Yellow Wallpaper" by Charlotte Perkins Gilman (1892)[29], and *The Diagnostic and Statistical Manual of Mental Disorders, Second Edition* (1968)[30]. Cameron designed her curricular unit as an investigation into representations and perceptions of mental illness over time, with a focus on historical stigma, gender stereotypes, and representations of treatment and diagnosis.

As a part of her curricular design, Cameron planned to investigate the reliability of the narrators in both *Girl, Interrupted* and "The Yellow Wallpaper." In particular, Cameron planned to focus on how the narrators view and present themselves and how these presentations contradict with others' interpretations. Additionally, in explaining why she chose *The Diagnostic and Statistical Manual of Mental Disorders, Second Edition*, Cameron wrote:

> **Cameron:** This iteration of the DSM is considered an unreliable diagnostic tool by the medical community. The definitions of the DSM-II did not seem [to] lead to clear and uniform diagnoses of mental illnesses because different practitioners were found to diagnose patients with the same symptoms completely differently. This controversy surrounding the text could open the opportunity for students to look at what other diagnoses characters from the readings could fall into based on the symptoms they read. This could lead to discussions about improperly defining mental illnesses and the impacts that could have on the individual.

By framing an investigation of truth around both texts with unreliable narrators and unreliable texts, Cameron challenges her students to read beyond the word and apply their understandings about subjectivity to the world. This challenge to engage students in reading beyond the word is

[28] Kaysen, S. (1993). *Girl, interrupted*. Penguin Random House.
[29] Gilman, C.P. (1892). The yellow wallpaper. *The New England Magazine.*
[30] American Psychiatric Association. (1968). *Diagnostic and Statistical Manual of Mental Disorders* (2nd edition). American Psychiatric Association.

an act of critical literacy. Cameron's curricular unit not only asks critical questions but investigates these questions through texts which trouble the idea of singular truth. Her questions and investigative process respond to Freire's call that "What we as educators have to do, then, is to clarify the fact that education is political, and to be consistent with it in practice" (Freire & Macedo, 1987, p. 39).

Although Cameron challenges her students to engage in the practice of critical literacy and centers her investigation of mental illness around subjectivities, stereotypes, and stigmas, unspoken in her design and analysis is her curricular unit's specific focus on white women. A strength of Cameron's curricular design is her exploration of history to the present day; she builds an investigation of historical treatment of women with mental illness to better understand mental illness and gender in the present day. However, while Cameron's curricular unit emphasizes a historical perspective, this historical perspective considers the experiences of women to be monolithic and in alignment with the experiences of white women. Cameron's curricular design omits that "We bring our racial histories with us, and… we represent our groups and those who have come before us. Our identities are not unique or inherent but constructed or produced through social processes" (DiAngelo, 2018, p. 85). Cameron's curricular design is both creative and critical, however, by essentializing the experiences of women to white women, Cameron demonstrates an authorized approach to critical literacy.

Strategic Engagement with Antiracist Critical Literacy

As an act of reading the world, Freire (2005) writes that "the process of searching for the meaningful thematics should include a concern for the links between themes, a concern to pose these themes as problems, and a concern for their historical-cultural context" (p. 108). In supporting students to read the world, teachers can guide students in making connections

between the historical-cultural contexts of their own lives and the lives of people and characters represented in texts. Strategic engagement with antiracism in curriculum design emphasizes this connection between students and uses a framework of racial literacy to connect curriculum and instruction with social action (Skerrett, 2011, p.318). Three preservice teachers, Shannon, a white preservice teacher, Taylor, a black preservice teacher, and Jamie, a black preservice teacher, demonstrated strategic engagement with antiracist critical literacy through their Text Study assignments.

Shannon: Creating Entry Points for Student Connection

Shannon designed her Text Study around the essential question "How do we become who we are?" Her text set for exploring these questions included *The Perks of Being a Wallflower* by Stephen Chboskey (1999)[31], "Trevor" by Ocean Vuong (2016)[32], and "Boys Don't Cry" by The Cure (1979)[33]. In describing her driving purpose for her curricular unit, Shannon wrote

> **Shannon:** Adolescence is a time marked by identity exploration and development. Gender and other social identities take on a particularly salient role. I can see my students forming new friend groups, discovering new interests, and differentiating themselves from one another in their new school environment…. My hope is that framing this novel by questioning the influences on identity formation will encourage students to reflect on their own identities and perhaps provide some context for considering the challenges their peers may be facing.

Shannon's curricular unit emphasized an investigation of an essential question responsive to her students' lives rather than comprehension of individual texts. Shannon designed her text set to

[31] Chbosky, S. (1999). *The perks of being a wallflower.* Pocket Books.
[32] Vuong, O. (2016). Trevor. *Buzzfeed News.*
[33] The Cure. (1979). Boys don't cry [Song]. On *Boys Don't Cry*. Fiction.

engage students beyond basic understanding of plot, character, and theme; her text set provides multiple perspectives on her essential question, providing multiple entry points for students to begin their investigations. Throughout her analysis of her curricular unit, Shannon focuses on her essential questions and her purposes for students, and her design demonstrates how "the reading of the world and the word are dynamically linked" (Freire & Macedo, 1987, p. 42).

Shannon's curricular unit focuses mostly on gender identity and development. Although her text set focuses on the experiences mostly of teenage boys and young adult men, she identifies each individual text as unique rather than monolithic. Shannon's curricular design differs from Cameron's in this regard. Additionally, Shannon shared her thinking about her efforts to create a more diverse text set:

> **Shannon:** One of the reasons I chose ["Trevor"] is because I think it's important to represent diverse voices in the classroom. As a queer immigrant of color, Ocean Vuong's perspective deviates from those that have traditionally been represented in English classroom and adds value to this text set…. *The Perks of Being a Wallflower* and "Trevor" are both heavily informed by setting and culture, but they focus on the intimate interactions of characters' daily lives…. My overarching goal with this text set is to include themes that students can personally identify with while also challenging them to consider experiences that they are unfamiliar with.

Shannon's rationale for including "Trevor" in her text set aligns with multicultural education's goal to move away from discrete and tokenizing contributions and additions of diversity (Banks, 2014, pp. 53-54) and towards "[enabling] students to view concepts, issues, events, and themes from the perspective of diverse ethnic and cultural groups" (p. 55). Shannon's curricular design

is strategic in that she identifies specific purposes for including her texts that align with her essential question. She foregrounds setting, culture, and race as important contextual background for the investigation of "How do we become who we are?" with attention to gender identity and development.

Additionally, Shannon reflected on her own identity in relationship to this curricular unit:

> **Shannon:** I have been thinking a lot about my own social identities over the past few years. One thing I struggle with is how to include diverse voices without feeling like I'm pandering or tokenizing. This anxiety is due to a fear of being the out of touch White teacher who brings in artists of color in an attempt to relate to students but comes across as perceiving diverse identities as monolithic or stereotypical.

Although Shannon expresses her insecurities and hesitation about including diverse voices in her curriculum, her hesitation does not result in cautious action. Shannon acknowledges her anxieties and fears, but rather than allowing them to halt her action, she engages with her insecurities as a form of critical self-reflection. Shannon's curricular design demonstrates a strategic commitment to antiracism.

Taylor: Centering the Topic of Racial Justice

Taylor designed her Text Study around the essential question "What is fear and how is its manifestation justified?" Her text set for exploring this question included *Ghost Boys* by Jewell Parker Rhodes (2018)[34], *A Wreath for Emmett Till* by Marilyn Nelson and illustrated by Philippe Lardy (2009)[35], and a video clip from the news titled "Funeral Held for 15-Year-Old Jordan

[34] Rhodes, J.P. (2018) *Ghost boys*. Little, Brown Books for Young Readers.
[35] Nelson. M. (2009). *A wreath for Emmett Till* (P. Lardy, Illus.). HMH Books for Young Readers.

Edwards" (2018)[36]. After learning how Taylor wanted to explore race and racism in her curricular unit, I encouraged her to revise her essential question to more specifically name these topics. Taylor's revised essential question was "How does race play a role in how people are treated in our society?"

Taylor opened her Text Study assignment by writing, "If you know the story of Tamir Rice, Jordan Edwards, LaQuan McDonald, Michael Brown, and countless other unarmed black boys who have been shot and killed by police, you know the story of Jewell Parker Rhodes', 'Ghost Boys.'" Taylor's invocation of Tamir Rice, Jordan Edwards, LaQuan McDonald, and Michael Brown, four black teenage boys killed by police in recent years, situates her Text Study in the contemporary moment. In her rationale. Taylor emphasized the importance of connecting the past with the present, writing, "These questions are relevant in today's world, because the injustices that occurred in the 1950s with Emmitt Till are still occurring today." In her analysis of her core text *Ghost Boys*, Taylor wrote, "In real-life, we only get to hear one side of the story—the side from the living police officer who kills the unarmed black boy. Or, we get to see cellphone video that is too often dismissed as, 'It doesn't tell the whole story.'" In her opening, Taylor demonstrates a response to Freire's call for teachers "to challenge [students] to understand the social and historical reality, not of a given fact, but of a fact that is ongoing. Reality in this sense is the process of becoming" (Freire & Macedo, 1987, p. 131). The purpose of Taylor's curricular unit is to engage students in conversations about ongoing racialized violence.

The topic of race was absent from Taylor's first iteration of her essential question "What is fear and how is its manifestation justified?" However, her discussion of the purpose of her text

[36] CBS Evening News. (2018). *Funeral Held for 15-Year-Old Jordan Edwards* [Video]. YouTube. https://www.youtube.com/watch?v=WdAVTEbEW8M&ab_channel=CBSEveningNews

set centered and highlighted the topic of race. In providing a rationale for her core text *Ghost Boys*, Taylor wrote,

> **Taylor:** When the subject matter of an unarmed person being killed by police is discussed, the conversation justifiably includes threat levels, police training, or alternative actions that police could have taken to avoid the casualty. But, when the unarmed person killed by police is disproportionately black, there has to be a conversation about race.

Taylor's design and description of her curricular unit demonstrated a strategic approach to engaging with race. However, the avoidance of race in her essential question signaled possible hesitation to name race at the center of her design. If Taylor had any hesitation about creating a curricular unit centering racial justice, she strategically navigated a need for authorization by writing a race-evasive essential question in her first draft while designing her unit to engage students in critical questions about racial injustice relevant to their ongoing social reality. I encouraged Taylor to revise her essential question. This act of authorization did not invite Taylor to talk about race as she was already engaging in this work. Rather, this act of authorization nudged Taylor to be more strategic and more specific in her revised essential questions: "How does race play a role in how people are treated in our society? How does race play a role in how people are treated in our criminal justice system? How do systemic/ institutionalized injustices impact individuals? In what ways can individuals impact systems and institutions?" Taylor's curricular design demonstrates strategic engagement with antiracist critical literacy in that her curricular unit focuses on racial injustice and her text set supports students in investigating racial injustice in their own social realities.

Jamie: Investigating Systemic Oppression

Jamie designed her Text Study around the essential question "What types of institutional racism make it impossible for individuals to achieve the American dream?" Her text set for exploring this question included *Men We Reaped* by Jesmyn Ward (2013)[37], "Who'll Pay Reparations on My Soul" by Gil Scott-Heron (1970)[38], and "If We Must Die" by Claude McKay (1919)[39]. Jamie provided a rationale for this text set and her essential question:

> **Jamie:** The essential question that I have created to explore within this text set is relevant because it provides multiple perspectives on complex issues of race and poverty that individuals of color encounter. The big idea that I intend to have students explore with this text set is why the American dream is not attainable for all individuals and what systems make this so. I also intend for the students to examine the effects that this struggle can have not only emotionally but how these systemic practices can influence the choices that individuals make. This big idea is important because it encourages students to think critically about the world that they live in and I believe that this is one of the responsibilities of English teachers.

Jamie created her curricular unit around the idea of the American Dream. However, rather than romanticizing or glorifying the American Dream, Jamie's curricular unit critically investigates the barriers to the American Dream. Jamie's curricular design aligns with the purpose of critical literacy: "When challenged by a critical educator, students begin to understand that the more profound dimensions of their freedom lies exactly in the recognition of constraints that can be

[37] Ward, J. (2013) *Men we reaped*. Bloomsbury.
[38] Scott-Heron, G. (1970) Who'll pay reparations on my soul? [Song]. On *Small talk at 125th and Lenox.* Flying Dutchman/RCA.
[39] McKay, C. (1919). If we must die. *The Liberator, 17*, pp. 20-21.

overcome" (Freire & Macedo, 1987, p. 48). In her curricular unit, Jamie chose texts which focus on systemic racial and socioeconomic injustice as constraints on attaining the American Dream.

Jamie reflected on her strategic decision to use *Men We Reaped* as her core text, noting that "The fact that this is a true account of events and not a fictional story gives greater credibility to the themes." She also included a note about the importance of the real-world setting:

> **Jamie:** The setting of the rural south is a real place with a gruesome history and the events that took place in Mississippi have lasting effects on the lives of the people who live there. It is important for students to know this. Slavery is not some historic account of events that happened a long time ago, no, it is a catastrophic exploitation of a race of people that has had lasting effects.

Jamie constructed her text set as a historical investigation of systems of racial injustice and designed her curricular unit to explore the histories of oppression and resilience that contribute to the experiences represented in her contemporary core text. She frames this investigation of race and poverty as depicted in her core text not as singular but systemic; her core text is not a unique instance, but rather one experience in a larger historical narrative of oppression. In describing her purpose for designing this curricular unit, Jamie names the importance of students learning about enslavement and its lasting effects. Her decision to situate contemporary racism in a larger historical narrative demonstrates how her "pedagogy was deeply informed by [her] commitments to teach about race" (Skerrett, 2011, p. 324).

Jamie's curricular design also serves as a response to her essential question. Describing her rationale for her supplemental text "If We Must Die," Jamie wrote about the poem's literary merit:

> **Jamie:** I believe that this poem is a part of the black artists literary canon. Interestingly, I believe that this also is an important lesson for students. In an attempt to attain the American dream for themselves, African American artists had to create their own canon because their artistry was not recognized by the mainstream nor was it considered scholarly. What I feel this poem shows is the bravery which African Americans possess in a world where the odds are stacked against them.

Jamie's rationale for including the poem "If We Must Die" is also a response to her essential question: "What types of institutional racism make it impossible for individuals to achieve the American dream?" Jamie's rationale aligns with Ladson-Billings's (2000) discussion of racialized discourse and ethnic epistemologies. Ladson-Billings writes that "literary scholars have created distinctions between literary genres such that some works are called *literature* whereas other works are termed *folklore*" (p. 257). She explains that "Not surprisingly, the literature of peoples of color is more likely to fall into the folklore category. As a consequence, folklore is seen as less rigorous, less scholarly, and, perhaps, less culturally valuable than literature" (p. 258). Jamie critically reflects on this distinction between "literature" and "folklore," noting the difference between the unspoken white literary canon and the black artists literary canon. Her critical reflection elevates the black artists literary canon and highlights the "bravery" and resilience of these artists against epistemological racism. Although Jamie's essential question criticizes the American Dream, her exploration of this question is not hopeless but hopeful, as she names and identifies the strength of individuals and communities in creating and attaining their own version of this dream. Jamie's curricular design demonstrates strategic engagement with antiracist critical literacy in that she centers the topic of institutional and

systemic racism, considers how students of different backgrounds and identities might engage with this topic, and makes an epistemological critique challenging oppressive disciplinary norms.

Summary of Preservice Teacher Instructional Engagement with Antiracist Critical Literacy

From a perspective of critical literacy, the purpose of reading the word is to be able to read the world: "the student is the subject of the process of learning to read and write as an act of knowing and creating" (Freire & Macedo, 1987, p. 34). Beyond memorization or even comprehension, critical literacy positions reading and writing as functions of understanding and changing the world. Preservice teachers designed curricular units intended to support students' reading of the world by making connections to students' identities and worlds beyond the classroom. Preservice teachers demonstrated a range of engagement with antiracist critical literacy, with some preservice teachers upholding oppressive narratives through their curricular design, some preservice teachers promoting critical literacy but not antiracism, and some preservice teachers designing their units to support students' critical reading of systems and structures.

Preservice teachers who demonstrated resistant engagement with antiracist critical literacy perpetuated oppressive narratives through their curricular design. Lindsey was one preservice teacher who demonstrated resistant engagement with antiracist critical pedagogy. Lindsey defended her curricular unit despite its dangerous construction around an essential question examined through texts which reinforce violent dominant narratives about oppression. Lindsey approached her curricular design through a distorted colorblind framework, arguing that the representation of authors and characters of color substantiated the oppressive conclusions of her curricular unit. Additionally, Lindsey resisted deviating from the literary canon in

constructing the text set for her curricular unit. This resistant engagement with antiracist critical literacy upheld oppressive dominant norms, rejected antiracism, and valued texts in the literary canon above other texts and forms of knowledge.

Preservice teachers who demonstrated ill-informed engagement with antiracist critical literacy designed their curricular units around insular investigations of singular texts that were removed from connections to students' lives beyond school. Kendall was one preservice teacher who demonstrated ill-informed engagement with antiracist critical pedagogy. Kendall designed her essential question around understanding a single character and promoted a singular understanding of her core text. She took a colorblind approach to her curricular design by suggesting that understanding a single character universally translated to understanding teenage disillusionment. Her curriculum design was inconsistent with her goal of supporting students' understanding of the world, and her adherence to canonical texts limited how she envisioned curriculum design as a site for antiracist transformation.

Preservice teachers who demonstrated authorized engagement with antiracist critical literacy designed their curricular units around critical essential questions. Alex and Cameron are two preservice teachers who demonstrated authorized engagement with antiracist critical literacy. These preservice teachers designed their curricular units around canonical texts. Alex designed her curricular unit around class inequity and positioned issues of racial justice as related, but not necessarily relevant to the central purpose of her curricular unit. Cameron chose to focus on gender discrimination but framed her investigation about women's representation in media in a way that treated women's experience as monolithic, grounded in white women's experiences. These authorized engagements with antiracist critical literacy demonstrated

hesitancy to talk about race and racism by addressing issues of equity and justice by suggesting similarity through parallel investigations of class and gender while relegating race as marginal.

Preservice teachers who demonstrated strategic engagement with antiracist critical literacy designed their curricular units as critical investigations which supported students in reading the world. Shannon, Taylor, and Jamie are three preservice teachers who demonstrated strategic engagement with antiracist critical literacy. These preservice teachers designed their curricular units around critical essential questions that supported students in reading the world. These critical essential questions invited students to investigate identity development within oppressive systems and structures. These preservice teachers designed text sets that expanded students' investigations of these essential questions across both historical and contemporary events. They designed their curricular units around questions of equity and justice relevant and responsive to students' own lives. These strategic engagements with antiracist critical literacy presented literacy as a process for reading the world.

Part II: The Instructional Site of Teacher Thinking

The instructional site of teacher thinking relates to the pedagogical strategies and social relations within the classroom (Ladson-Billings, 2006, p. 33). If curriculum is the content of teaching and learning, then instruction is the process. hooks (1994) writes that "Education as the practice of freedom is not just about liberatory knowledge, it's about a liberatory practice in the classroom" (p. 147). Freire (2005) presents two dichotomous approaches to instruction: the banking model and the problem-posing model. In the banking model, "The students are not called upon to know, but to memorize the contents narrated by the teacher" (p. 80). In the problem-posing model, "The students--no longer docile listeners--are now critical co-investigators in dialogue with the teacher" (p. 81). Critical pedagogy opposes the more

traditional banking model and advocates for the more radical problem-posing model of education. This radical problem-posing model of education exists alongside and in support of a critical curriculum. Although curriculum and instruction are interrelated, a teacher's approach to these two dimensions of teaching can be contradictory. hooks (1994) writes that

> I want to reiterate that many teachers who do not have difficulty releasing old ideas, embracing new ways of thinking, may still be as resolutely attached to old ways of *practicing teaching* as their more conservative colleagues. That's a crucial issue. Even those of us who are experimenting with progressive pedagogical practices are afraid to change" (p. 142)

Teachers who may embrace multicultural education or critical literacy in their classrooms may not engage in critical pedagogical practices. For this reason, "To educate for freedom, then, we have to challenge and change the way everyone thinks about pedagogical process" (p. 144). Critical and liberatory pedagogies require teachers to reject and exclude "reactionary, authoritarian, elitist attitudes and actions" from their classrooms (Freire, 1998, p. 90). Instruction is not merely the delivery of knowledge; instruction is interaction. Instructional interactions influence how students perceive their voices, experiences, knowledge, and opinions as having value within and beyond the classroom. hooks (1994) suggests that teachers honor instruction as interaction by acknowledging the role of the body in the classroom (p. 138), creating a community responsibility and commitment to learning (p. 153), and by crafting flexible learning plans and policies (p. 156).

This study investigates preservice teachers' engagement with antiracist critical pedagogy by examining preservice teachers' instructional planning and reflection of enacted lessons in their Lesson Study assignment (see Appendix C for Lesson Study Assignment Guidelines). As a

requirement for certification, preservice teachers are required to plan, enact, and reflect on their teaching practice. Preservice teachers realized their commitments to critical pedagogy in different ways during their lesson enactments. Figure 6.4 provides a visual representation of how individual preservice teachers engaged with critical pedagogy. Figure 6.5 provides descriptions of how these approaches manifest through preservice teachers' instructional planning, enactment, and reflection.

Figure 6.4: Preservice Teacher Commitment to Critical Pedagogy in Instructional Planning and Enactment

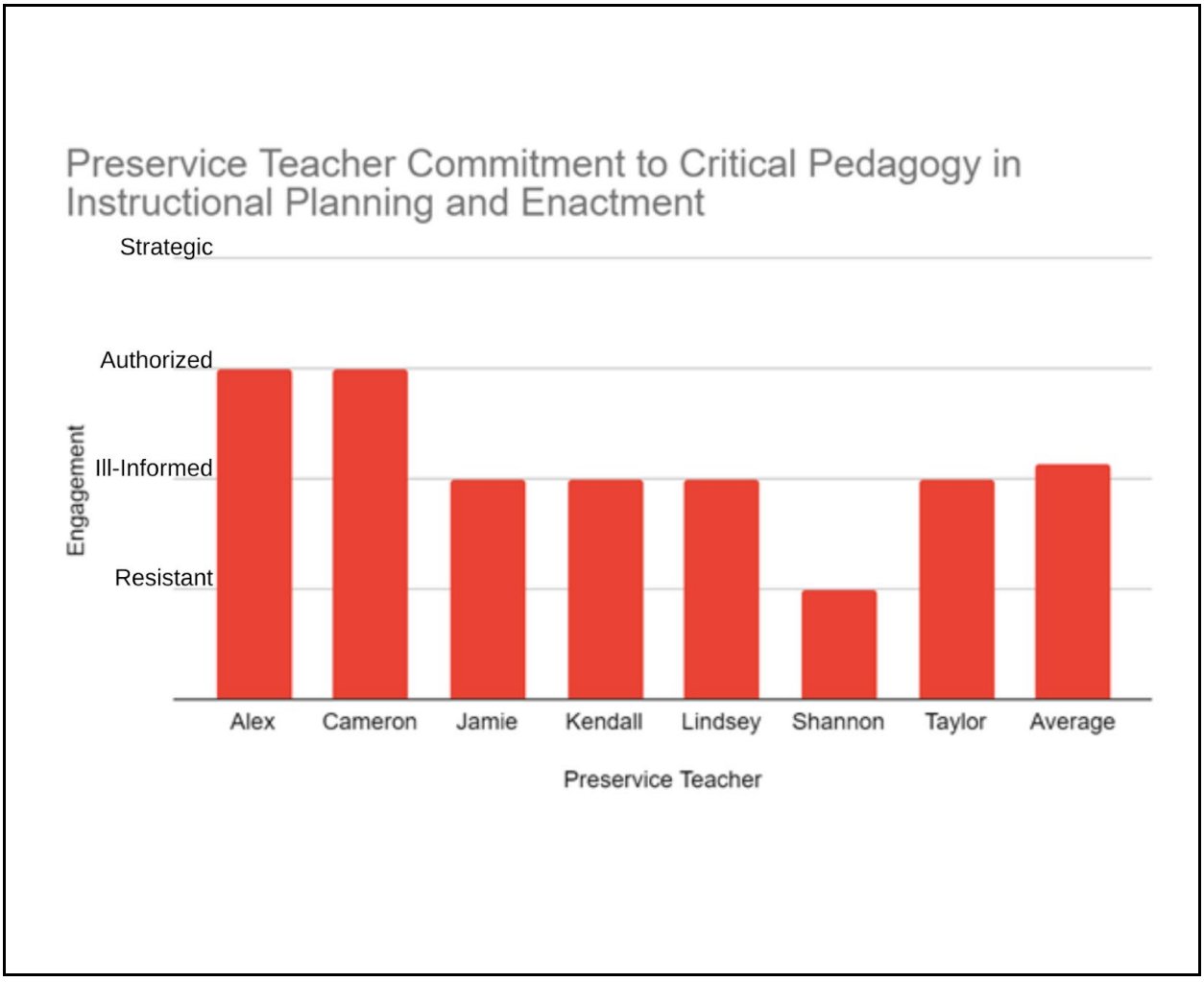


Figure 6.5: Descriptions of Preservice Teacher Engagement with Critical Pedagogy

	Resistant	Ill-Informed	Authorized	Strategic

Instruction (Lesson Study)	• Perpetuating the Banking Model	• Separating Task from Purpose • Beginning to Question the Banking Model • Reverting Back to the Banking Model • Celebrating Student Responses	• Applying Instruction to Assessment • Navigating Expectations	

Some preservice teachers demonstrated resistant engagement by upholding the banking model of education and deflecting invitations for critical self-reflection on their practice. Some preservice teachers demonstrated ill-informed engagement by misaligning critical essential questions with transference-based tasks. Some preservice teachers demonstrated authorized engagement by rejecting the banking model but hesitating to enact critical pedagogy during instruction.

Resistant Engagement with Critical Pedagogy

Although the content of the teacher education course focused on critical literacy, some preservice teachers resisted critical pedagogical practice when they had their first opportunities to facilitate a class. Rather than applying their learning from the teacher education course to their practice, they defaulted to the more familiar yet oppressive banking model of education, an approach that "turns [students] into 'containers,' into 'receptacles' to be 'filled' by the teacher" (Freire, 2005, p. 72). Preservice teachers who commit to critical pedagogy in theory are challenged to maintain their commitments when they interact with schools, systems, and the contexts of student experiences whose habits align with the banking approach. hooks (1994) writes, "We inhabit real institutions where very little seems to be changed, where there are very few changes in the curriculum, almost no paradigm shifts, and where knowledge and information continue to be presented in the conventionally accepted manner" (p. 143).

Preservice teachers who demonstrated resistant engagement with critical pedagogy reverted to the banking model when tasked with teaching a class. Although many preservice

teachers were limited in their flexibility to design and enact a lesson based on the norms and expectations of their mentor teachers' classrooms, preservice teachers who demonstrated resistant engagement to critical pedagogy perpetuated rather than disrupted oppressive expectations without reflecting on how they might do things differently in a different context or with further experience and opportunity to practice critical pedagogy. Although preservice teachers would have more opportunities for instructional practice, preservice teachers who were resistant to critical pedagogy deflected their responsibility for enacting their commitments to critical pedagogy and did not view themselves as agents of change in the classroom.

Shannon: Perpetuating the Banking Model

Shannon's Lesson Study focused on the enactment of a lesson grounding in the essential question "How can we use words to make sense of complex emotions?" In introducing the context for her teaching, Shannon writes "My mentor teacher has described his class to the students as 'skills based.'" Shannon expresses her desire to move beyond a basic and traditional approach to instruction while also naming that she feels constrained by her mentor teacher's expectations for her and for the students:

> **Shannon:** If I were teaching this as a complete unit, I would want to use the text as a way of introducing the idea that small occurrences and teenage feelings are meaningfully connected to our cultural values and consciousness. However, I will not be going that deep during this lesson because I simply do not have that much latitude.

Although Shannon felt limited in what she could teach, her Lesson Study assignment named purposeful rationales that connected the content of her lesson to her students' lives beyond school. Through her lesson plan design, Shannon demonstrates skill at navigating rigid

expectations based on deficit perspectives towards students by meeting these expectations while still working to support students in reading the world.

However, Shannon did not realize her vision for curricular transformation through her pedagogical practice in the lesson enactment; her critical stance in the dimensions of curricular thinking and instructional thinking did not align. For example, Shannon writes that her mentor teacher provided feedback on her lesson, describing her instruction as "a 'lecto-session,' where the instructor has a clear idea of the responses they want students to give during a discussion." Although many preservice teachers in this course enacted direct instruction aligned with the banking model, Shannon demonstrated resistant engagement to critical pedagogy through her deflection of responsibility for transforming her practice. In her reflection on this feedback, Shannon wrote "I was a bit frustrated by this feedback because I had modelled my questions very closely after the questions that my mentor teacher asks." Shannon is resistant to her mentor teacher's feedback; she feels a tension between her own goals for student learning and his description of the course and modeled pedagogy. Shannon names that the "lecto-session" was modeled to her by her mentor teacher, however, her teacher education courses had prepared her to engage with her class through more critical, engaging, problem-posing methods of instruction. Shannon did not enact these approaches or consider alternatives to her own instruction.

Shannon named her goal for the lesson as connecting students to texts and "cultural values and consciousness," however, students are mostly absent from her reflection on her teaching enactment. Her students and their learning are separate from her reflection on instruction. Shannon does mention that "I saw specific notes that they had drawn from the discussion or from things that I had said," but she provides no specific references to or examples of this student work as evidence of student learning in her reflection. Strangely, rather than

including examples of student work, Shannon includes a description of a college paper that she wrote on *Romeo and Juliet*. Shannon's reflection mostly focuses on herself and her own actions in the classroom, and these reflections are often accompanied by deficit-based rationales for responding to students in the moment. For example, she writes,

> **Shannon:** I also got the feedback that my wait times were not as long as I thought they were. In the moment, I took the students silence *[sic]* to mean that they were not having any thoughts about the questions I was asking. So little by little I narrowed the questions by providing a little more context and inching towards where I wanted them to go. I think this was a mistake. By elaborating, I thought I was making the questions simpler but I was actually closing them off. If I had given students more time to think, maybe they would have shared something that could have opened up the conversation and encouraged their peers to respond.

In sharing her in-the-moment decisions about her instruction, Shannon names that she felt that students "were not having any thoughts" and that she responded by "making the questions simpler." Shannon does mention how she might adjust her future discussion facilitation by increasing her wait time, however, her final goal for student participation is disconnected from student learning and focused on participation for the sake of participation. Her Lesson Study demonstrates a resistance to critical pedagogy in that she deflects responsibility for her own pedagogical decisions to her mentor teacher and in that students' voices and learning are absent from her reflection on her lesson.

Shannon demonstrates a resistant approach to critical literacy. Although her essential questions and purpose for her lesson are connected and relevant to students' lives beyond school, Shannon's instructional approach does not support these connections. Shannon designed her

lesson as a lecture for her students and maintained this structure throughout her lesson. Her comments that students "were not having any thoughts" and her response to simplify her questions demonstrate a deficit orientation to thinking about how students enter her classroom ready to learn, engage, and contribute.

Ill-Informed Engagement with Critical Pedagogy

Shifting towards critical pedagogy is challenging and requires both teacher and students to engage differently than they do in the banking model norm. Freire (2005) writes that "The more students work at storing the deposits entrusted to them, the less they develop in critical consciousness which would result from their intervention in the world as transformers of the world" (p. 73). The challenge for teachers and students who have been indoctrinated to accept the banking model through their own familiarity with its process is that they may strive towards critical pedagogical practice but have "absolutely no model, no example of what it would mean to enter a classroom and teach in a different way" (hooks, 1994, p. 142). Preservice teachers who demonstrated ill-informed engagement with critical pedagogy reflected on how their enactments differed from their plans and expectations. Some preservice teachers created critical questions but perpetuated banking approaches to instruction. Some preservice teachers anticipated instruction as the transference of knowledge but questioned their planning during the moments of instruction. Overall, these preservice teachers demonstrated inconsistent engagement with critical literacy, often taking up critical approaches in some dimensions of their lesson planning and instruction and contradicting those approaches in others.

Lindsey: Separating Task from Purpose

Lindsey's Lesson Study focused on the essential questions "What does it mean to think for oneself?" and "Do I think for myself?" Despite the critical nature of this question, Lindsey's

reflection on instruction focuses on whether students reached her intended conclusions about texts. The focal text for Lindsey's lesson was *Fahrenheit 451* by Ray Bradbury (1953). Lindsey titled the main instructional activity for her lesson "Mapping Montag." For this activity, students completed a graphic organizer using evidence from the text to describe Montag's characterization in the form of a visual map. Lindsey designed the graphic organizer and incorporated additional texts into lesson activities. Although Lindsey demonstrated creativity and rigor in her design, her goal for a final product from her students maintained a focus on a single correct answer. For example, Lindsey asked students to compare Montag and the mythical story of Icarus:

> **Lindsey:** Some students were able to answer the first question about how Montag is like Icarus, and some were able to generalize it to other similar characters, but no one saw how the same symbol could be applied to the reckless pleasure-seeking, society as a whole—until I specifically pointed it out. In the future, I think I would provide more scaffolding in the questions themselves to help students recognize the underlying moral of the Icarus story and then prompt them to apply the moral to society.

Lindsey does not take a deficit perspective towards her students; she notes that some of her students made comparisons between Montag and Icarus. Despite this asset-based approach towards her students, Lindsey considers potential revisions that will support students in reaching her prescribed conclusions about the text. She writes that "I noticed that I often began to push the kids towards a larger concept but then missed the opportunity to highlight the conclusion/big picture." Her potential revisions for future instruction focus on guiding her students towards a singular understanding of Montag as a character. Lindsey's framing of a critical question

combined with her expectation for particular responses position her as being "unknowingly" a teacher of the banking model (Freire, 2005, p. 75); Lindsey invites her students to investigate a critical question, but the criticality of this investigation and of the question itself is undermined by her goal of supporting students in understanding "the conclusion."

Embedded in Lindsey's reflection is also an emphasis on a correct way to complete the assignment and a correct way to behave. For example, Lindsey wrote that "I included instructions in written and verbal forms, and asked students to repeat them back to me at several instances." Lindsey's call-and-response format for directions aligns with Freire's (2005) description of the banking model in which "Narration (with the teacher as narrator) leads the students to memorize mechanically the narrated content" (p. 72). In her reflection on student engagement with the assignment, Lindsey focuses on whether students followed directions rather than their general engagement with the learning task or the substance of their responses. For example, Lindsey writes:

> **Lindsey:** There were some things I would have tweaked, however, to create more clarity. First, when I said, "Turn and work with someone near you," a few students took that to mean rearrange their seats to work with friends who were several seats away. This resulted in a couple unproductive pairings. In the future I should be more specific.

Lindsey does not address how these chosen pairing were "unproductive," nor does she mention how she supported these pairings through the enactment of her lesson. Lindsey identifies behavioral distractions in her reflection in a way that suggests that moving "to work with friends" cannot lead to productive pairings. Her reflection focuses on how she might change her

directions to maintain more control of the classroom rather than how she might support students' learning. In considering how she might revise the lesson for future enactment, Lindsey writes:

> **Lindsey:** Some students struggled with the mapping. Again, a demonstration would have made a huge difference here, so that students would have a visual to keep track of all the steps. I initially had designed a graphic organizer to help students brainstorm before mapping, but [my mentor teacher] pointed out that we probably wouldn't have time to use it since I also had to squeeze in the discussion. In the future, I would reserve more time to scaffold the early stages of the activity.

As her instructor, I wondered why Lindsey did not make adjustments to her instruction as a response to her students. Lindsey's proposed revisions focus on changing her instruction before student engagement. Her attention to instruction focuses on her delivery of assignment instructions and rather than interactions with her students and understandings of their learning.

Lindsey wrote that "The students had several successes. Overall, the students had thoughtful answers to the discussion questions." Lindsey takes an asset-based stance in naming the successes of her students. However, similar to Shannon, Lindsey does not provide examples of students' "thoughtful answers" nor does she provide specific examples of students' written work to support her claim. This asset-based perspective on student learning is ill-informed in that Lindsey recognizes student learning through students' spoken contributions to class discussion, which misaligned with her plans to assess student learning using their written responses to the graphic organizer, a tool that she acknowledges needed more explanation:

> **Lindsey:** I haven't had a chance to see their final products yet (they'll pass those in on Thursday) but as I circled around the room, it was clear by the

> notes/drawings I saw and the follow up conversations that I had with students that most students had learned to connect internal and external conflict with a character's evolution. Some were successfully mapping this information visually, but others were struggling (in part because they hadn't done enough preplanning; again, if I taught this lesson again, I'd provide more scaffolding here). I don't know yet how successful students were with finding and properly citing quotes, but I'll figure this out on Thursday based on their finished drafts.

In reflecting on student work, Lindsey does not mention engaging with students or supporting them in transferring their spoken understandings to their writing. Lindsey's reflection focuses on the clarity of her directions and students' final written products, not her engagement and interaction with students as they work to complete the learning task. In assessing their learning, Lindsey plans to examine what students have done rather than engage with them in what they were doing; her reflection is focused on product rather than process.

Lindsey demonstrates an ill-informed approach to critical pedagogy. Although she builds her lessons around a critical essential question, her instructional goals are to support students in reaching singular conclusions. Her instructional approach also requires that students demonstrate their learning by following Lindsey's specific directions for the graphic organizer. Although Lindsey takes an asset-based approach to her students and their learning, she does not design her assessment to value students' demonstrations of learning.

Jamie: Beginning to Question the Banking Model

Jamie's Lesson Study focused on the essential question "How do writers use language and structure to explain their ideas?" This lesson was part of a larger unit on crafting arguments in a research paper. The topic of this particular lesson was incorporating evidence and citing

sources with a specific focus on avoiding plagiarism. Although Jamie's essential questions connect her lesson to an authentic purpose beyond the classroom, Jamie's purpose for her lesson remained bounded by the context of school. Jamie explained her rationale for her essential question, writing, "Throughout their remaining time in high school and into their transition to college, students will be required to do expository writing." By lacking a purpose for writing and creating an argument beyond the context of school, Jamie's lesson invites students only to read the word and not the world (Freire & Macedo, 1987, p. 29). Additionally, rather than emphasizing the importance of evidence in the creation of an argument, Jamie focuses her lesson on avoiding "the repercussions of plagiarism."

The artificial purpose for her lesson lends itself to the perpetuation of the banking model of education. This perpetuation of the banking model is reflected through Jamie's instruction:

> **Jamie:** The rationale and the objectives of my lesson were extremely clear. I was very straightforward about *why* I was teaching them how to properly integrate sources into their writing. I was direct about the fact that this was the next step in their writing process. In fact, I recapped everything that they'd done prior to my lesson. I asked the students to raise their hands if they knew what plagiarism was and they all raised their hands.

As she describes her moment of instruction, Jamie self-identifies the clarity of her delivery and focuses her reflection on her adherence to her lesson plan. According to Freire (2005), in the banking model, "the teacher acts and the students have the illusion of acting through the action of the teacher" (p. 73). Students raise their hands to signal that they understand plagiarism, and Jamie interprets their response to mean that her introduction to crafting an argument has been successful. However, by raising their hands, students demonstrate an understanding that Jamie

has asked a question about plagiarism, not an understanding of what plagiarism is or how to craft their own arguments, provide evidence, and explain their ideas. Despite this disconnect, Jamie continues to document her students' compliance with her instruction, interpreting their obedience as learning. She writes,

> **Jamie:** Next, I passed out the mentor text, I told them that I was going to read it aloud, I asked the students to follow along and mark where they noticed sources being integrated. I witnessed that they all annotated the text and that made me happy.

Jamie observed her students following her directions and annotating their texts. However, she does not include what student annotations looked like or how she assessed them in the moment to determine student understanding. Throughout her lesson, Jamie interprets student obedience as student learning.

Although Jamie designed her lesson to uphold the banking model, her reflections on later moments in the lesson suggest that this approach may not be sustainable for her goals as a teacher. Later in the lesson, Jamie planned an activity where students read, annotated, summarized, and referenced short articles in response to a claim. Although still a task of memorization, this activity required more engagement from students than simply raising their hands. After receiving instructions, students expressed a need for further direction from Jamie. Jamie reflected on her students' confusion:

> **Jamie:** I felt like my 'Directed Instruction' went well but after I passed out the practice worksheet, I learned that it didn't go that well. I failed somewhere. I feel like I didn't make the directions clear enough. My worksheet seemed to confuse them. How do I know? They asked a lot of questions about what it was I was

> expecting them to do. I felt really bad about their confusion and honestly, I'm wondering how/if this will affect the relationships I have with them. I have to work on my scaffolding of assignments…. There will be other opportunities for me to do lessons that will go well. This was a huge learning opportunity for me. The next opportunity I get to lead an entire class lesson, I will slow down and check for understanding. I will reiterate things even when I feel like I may be overdoing it. I will walk around the room and check in with students one on one and I will encourage the kids to talk more.

If Jamie were fully adhering to the banking model, she would likely blame her students for their confusion, assuming that "the teacher knows everything and the students know nothing" (p. 73). However, rather than aligning with the banking model, Jamie engages in critical and empathetic self-reflection based on her students' responses. She takes responsibility for her students' confusion and wonders how she might do things differently. In considering how she might revise her lesson, she identifies three points for change that align with critical pedagogy. She names that she will adjust the pace, listen and respond to students, and move throughout the room to interact with students as a part of her instruction.

Jamie demonstrates an ill-informed approach to critical pedagogy. The purpose of her lesson is limited to the context of school. In her lesson, she describes the importance of argumentative evidence as avoiding punishment for plagiarism. Early in her lesson, Jamie gauges students' learning based on whether they complied with her directions. However, as Jamie continued her lesson, she observed students' confusion with the task and instructions and began wondering how she might revise her lesson for future iterations.

Taylor: Reverting Back to the Banking Model

Taylor's Lesson Study focused on three essential questions: "How does the meaning of words contribute to the development of a moral central idea? How can art or design contribute to the representation of literature/poetry? and What resonates best for you, closer reading or listening?" Although Taylor's essential questions were broad enough to support connections between the class activity and students' lives beyond the classroom, Taylor's Lesson Study rationales for the essential questions were grounded in explorations of specific classroom texts. Taylor demonstrated strategic engagement with antiracist critical literacy in her Text Study but did not demonstrate this strategic engagement as she developed her Lesson Study. Whereas in her Text Study Taylor designed a curricular unit that created conversation across texts and time, in her Lesson Study Taylor focused on skill development and text-specific analysis.

Different from her peers, Taylor designed her lesson to engage students with multiple dimensions of literacy. Although Taylor designed her lesson to incorporate reading, writing, and visually representing, these dimensions are addressed disparately in her lesson plan. Taylor's lesson involved reading a short story and inviting students to create their own blackout poems using the following directions: "You'll isolate the words by circling or drawing a box around words or phrases in the story that resonate with or stand out to you." Taylor had planned for the blackout poetry to be the final assignment of the day, but she encountered some difficulty in advance of this final assignment when students were reading the short story:

> **Taylor:** Another challenge the students had with the lesson was following what the story was about. The symbolism in the story was not made obvious until our discussions. Even then student [*sic*] thought the story was odd, if not, dumb. I don't know if I was successful in combating the objections. I pressed student [*sic*]

> and gave hints as to what the characters represented in the story in an attempt to take the focus off [the death of the main] characters.

In an effort to move students towards their creative writing task, Taylor defaulted towards a banking approach for instruction: "In the banking concept of education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing" (Freire, 2005, p. 72). Taylor designed her lesson for students to read the short story and then create a visual representation of the story using words that resonated with them. By limiting students' interpretations of the texts to a singular understanding, Taylor constricted students' engagement with the creative writing task.

During instruction Taylor encouraged her students to have creative control over their blackout poems. While students approached the creative writing task in different ways, their engagement was disconnected from Taylor's stated lesson goals. Taylor noted her observations about student engagement with the blackout poetry creative writing task:

> **Taylor:** Most students enjoyed finding the words in the story that they wanted to use for their poems. They were isolating two to three words per every other line or so. I felt the need to remind them that they would be using as many of words [*sic*] that they found, to create their poems. Others weren't so excited about the lesson, and only selected very few words. As I checked in with them while they were working, I asked students why they had chosen certain words. Some replied by telling me that they'd already thought out the moral they wanted to create, and that's why they chose the words. Others liked the way words sounded.

The blackout poetry assignment invited students to be creative, but their creativity was limited by two constraints. First, Taylor limited students' interpretations of the short story, the

inspiration for their creative work. Second, the purpose of the blackout poetry was disconnected from the reading task through the directions to "isolate words that resonate with you" rather than isolating words that contribute to the tone, moral, or symbolism of the story. For the students who isolated many words, Taylor reminded them that they would be constructing a poem. For the students who isolated very few words, Taylor notes that they may not have been excited about the lesson. Some students had predetermined a moral for their poem, perhaps in response to Taylor's "pressing" of the symbolism and meaning of the story. Some students chose words they liked, but these words may have been unrelated to the moral of the story, which was Taylor's purpose in designing the activity. Although Taylor writes that students enjoyed participating in the writing activity, her documentation of student engagement suggests a disconnect between student participation and lesson goals.

Taylor demonstrates an ill-informed approach to critical pedagogy. Although she designed her lesson around critical essential questions connected to students' lives beyond the classroom, her instructional plan limits students' investigation of these questions to school-based texts. Taylor designed her lesson plan to incorporate the literacy dimensions of both reading and writing. In an effort to support the reading task, Taylor reverted to a banking approach, nudging students toward understanding her interpretations of the moral and symbolism in the story. Taylor's directions for the writing task welcomed students' creativity and expression, but the purpose for this creativity and expression needed a stronger connection to her essential questions.

Kendall: Celebrating Student Responses

Kendall's Lesson Study focused on the essential question "How is Hamlet's character developed over the course of Act III, Scene I and the beginning of Act III, Scene II?" Kendall's essential question is skills-based and text-specific; her essential question does not connect to

students' lives beyond the classroom. However, despite this restrictive question, Kendall was open to varying interpretations of the text:

> **Kendall:** My goal with reading *Hamlet* was not for them to come away with any specific interpretation of the text, but to understand its open-endedness and possibilities for interpretation. And they did! I tried to model by challenging their assertions and making counterarguments, and they picked up on this quickly.

In her Text Study assignment focused on *Catcher in the Rye*, Kendall's design of a curricular unit was inconsistent with her stated goals for diversity and inclusivity. This inconsistency demonstrated her willingness to move away from the banking model and also her need for support in moving towards the problem-posing model. Kendall continues this willingness to move away from authoritarian teaching by naming "open-endedness" and "possibilities for interpretation" in her lesson design for *Hamlet.*

Kendall maintains her commitment to transforming her thinking about teaching as she moves from curricular design to instructional design. Although Kendall's Lesson Study assignment still contains inconsistencies with critical pedagogy, Kendall demonstrates a willingness to continue to develop her critical pedagogical practice. For example, in reflecting on how her lesson enactment differed from her planning, Kendall wrote,

> **Kendall:** Besides the anxiety that kept me rooted to my spot at the front of the classroom, my lesson went smoothly for the most part. I kept sticky notes in my copy of the book that had everything I wanted to talk about during our reading, from questions to ask to definitions to give, and these were a useful guide. My only real struggles were the moments when the students needed more guidance than I felt prepared to give. If I posed a question to the class and no one

> volunteered an answer, or someone said something that was too far off track, I didn't always know how to rephrase the question or scaffold the questioning to help them get where I wanted them to be.

Kendall notes that she felt anxiety in the moment of instruction, and her reflection communicates both trepidation and excitement. Her lesson preparation seemed to contradict her goal of supporting students' interpretations of the text; she developed guiding supports for students based on her own singular interpretations of the text. Kendall was wrestling with two competing approaches to instruction. In the moment of lesson enactment, Kendall chose to focus on her goal of supporting students' interpretations of the text.

Although she maintained a commitment to her goal, the newness of critical pedagogy created some inconsistencies in her practice. For example, in reflecting on her instruction, Kendall wrote, "At several points, I shut down students responses [*sic*] when I should have asked more questions." In her reflection on her lesson enactment, Kendall attends closely to how students were demonstrating their learning in moments when she extended and encouraged student interpretations. For example, Kendall documented some conversation from the class discussion. She shares her in-the-moment thinking about students' unanticipated responses:

> **Kendall:** They grounded their responses in the text and their background knowledge of it, and were constantly searching for evidence that would complicate our view of things. They even offered interpretations of the text that I had never considered: for example, one student proposed that Hamlet didn't really love Ophelia and was only sexually attracted to her, because if he really loved her, he wouldn't use her as part of his plot to act mad. I was so proud of them.

Kendall's documentation of students' engagement with the text seems to encourage her to continue working towards critical pedagogy. Although she felt unprepared to support students in this work, she maintained her commitment and engaged with students' interpretations.

Kendall demonstrates an ill-informed approach to critical pedagogy. Although she demonstrates consistent willingness to work towards critical pedagogy, her enthusiasm coexists with inconsistent practice. Kendall's continued efforts to reject the banking model of education suggest that she will become more confident and more consistent in her critical pedagogical practice as she gains more experience.

Authorized Engagement with Critical Pedagogy

These preservice teachers were challenged to enact their commitments to critical pedagogy through their instruction. For many preservice teachers, the focal lesson for their Lesson Study assignment was their first authentic opportunity to plan and facilitate a class session. While all preservice teachers had further opportunities to develop their pedagogies in the following semester, some preservice teachers demonstrated their commitments to critical pedagogy in these initial lessons. Freire (2005) writes that "The progressive educator rejects the dominant values imposed on the school because he or she wants to transform the status quo. Naturally, transforming the status quo is much more difficult to do than maintaining it" (p. 126).

Preservice teachers who entered their field placement classrooms committed to transforming the status quo demonstrated authorized engagement with critical pedagogy. Although at times these preservice teachers' thinking reflected a temptation to revert to the banking model, the preservice teachers did not abandon their commitment to critical pedagogy. While these preservice teachers did not undermine their commitments to critical pedagogy through their instructional practice, their engagement with critical pedagogy plateaued when

confronted with instructional dilemmas. hooks (1994) writes that "it takes a fierce commitment, a will to struggle, to let our work as teachers reflect progressive pedagogies" (p. 143). These preservice teachers designed their lessons around critical essential questions, focused on student learning in their reflections, and adapted their instruction by building on student responses. These preservice teachers demonstrated an authorized engagement with critical pedagogy as they continued through their lessons, encountered unanticipated responses from students, and paused their commitments to critical pedagogy rather than continuing with action.

Alex: Applying Instruction to Assessment

Alex's Lesson Study focused on two essential questions: "What makes a compelling story? And what are ways writers catch reader's [*sic*] attention? *Why do we use personal narratives to tell stories?*" The topic of Alex's lesson was writing introductory hooks for students' essays on a personal hero. Alex documented how some students defined an introductory hook: "One of them said 'it's what catches the reader's attention' and others brought up that a hook is 'the first lines that make the reader want to keep reading'." Alex continued her lesson by building off of students' definitions and understandings of hooks:

> **Alex:** I rolled with their ideas of what makes a hook and felt pretty successful on the collaborate [*sic*] definition we had created. What I think was really well executed was the brainstorming of different ways authors use hooks. Since a lot of them were already working on their computers, I tried to also insert into my question that they could give us examples that they've used before or see authors use in their readings.

Alex frames her lesson to her students as an investigation of introductory hooks. Her framing of the lesson as an investigation aligns with Freire's (2005) problem-posing model of education in

which “The teacher’s thinking is authenticated only by the authenticity of the students’ thinking. The teacher cannot think for her students” (p. 77). Rather than defining the concept for students, Alex invited students to share examples of effective introductory hooks from their own reading experiences and designed her lesson to build on student engagement.

After students provided their own examples of introductory hooks, Alex instructed students to practice writing their own hooks for essays on personal heroes. Although Alex did not share examples of student writing, she did summarize her observations.

> **Alex:** After that part of the lesson, I shifted them to independent working time and stated that I would be walking around the room if they needed any help or questions. From walking around I could tell that their main struggles were not with the lesson I had just gone over but with finding the proper way of phrasing their words; a lot of them had very interesting hooks and began with silly quotes or by addressing the reader, but from what I saw, grammar and formatting a paragraph were the weakest points on their pages. Next time I think having a better grasp as to where the students are before going into a separate lesson will help bridge the main takeaways from lessons.

In her observations of students’ first drafts of introductory hooks, Alex notes a difference between the superficial conventions of students’ writing: grammar and formatting, and the substantive content of their work. Alex recognizes students’ multiple approaches to writing their own introductory hooks, however, her attention to the conventions of their writing, not the goals for her lesson, distract her from emphasizing students’ writing strengths. Although Alex does not elevate superficial conventions above substantive content, her reflection demonstrates a tension between supporting students’ authentic inquiries and serving as a “guardian of the knowledge

and ways of knowing deemed necessary and appropriate" (Cherry-McDaniel, 2016, p. 39). Alex demonstrates an authorized approach to critical literacy in that she supports students' personal writing but aims to guide students' personal writing to meet particular grammar and formatting conventions.

Different from many of her peers who described their bodies as unmoving in their classroom spaces, if they even mentioned their bodies at all, Alex documented her efforts to move throughout the classroom space to engage with her students. Alex, a preservice teacher who often wrote about students who were overlooked in class, chose to move through the room to interact with all students and not only the students who most often raised their hands:

> **Alex:** Something else that I think will work well with my 2nd hour students is walking around the room and making myself available to them with proximity. There's a significant number of students who never raise their hands for full class discussion but will quickly call or raise their hands once it's independent work time so I know that walking around is helpful for them to feel more at ease in getting their questions out there.

hooks (1994) writes that "Acknowledging that we are bodies in the classroom has been important for me, especially in my efforts to disrupt the notion of the professor as omnipotent, all-knowing mind" (p. 138). By moving through the classroom, Alex decentralizes herself as the source of knowledge for her students, positioning them as authorities over their own writing. Additionally, Alex's reflection on her lesson emphasizes her interaction with students, whereas her peers more often document their instruction to students. Her movement through the class acknowledges that "*being a teacher* is *being with people*" (p. 165).

Alex demonstrates an authorized approach to critical pedagogy. She designed her lesson around a critical essential question and built her lesson around students' engagement with her instruction. Her lesson invited students to write creatively as they developed their personal narratives. Alex's attention to grammar and formatting was not a part of her lesson, but she used grammar and formatting as a part of her in-the-moment assessment of students' work.

Cameron: Navigating Expectations

The context of Cameron's lesson was an African American Literature class. In describing the purposes of the class, Cameron wrote, "Gaining insight about the lives of African Americans throughout history is one of the major intended takeaways of this course, and societal power dynamics are an integral part of that." Cameron's Lesson Study focused on two essential questions: "What did it mean to be a person of color in the time period of *Their Eyes Were Watching God*? A woman of color?" and "What determined one's power in the early twentieth century?" To investigate these questions, Cameron's lesson focused on two texts: *Their Eyes Were Watching God* (Hurston, 1937)[40] and *The African Americans: Many Rivers to Cross* (Gates, Kunhardt, McGee, & Anderson, 2013)[41].

Cameron described tension between her mentor teacher's expectations for supporting students' investigations into these essential questions using these texts and her own desire to do things differently. Cameron described how she incorporated her instruction into the day-to-day routines, structures, and expectations of her field placement context:

> **Cameron:** In previous lessons, my MT has introduced the themes and symbols of the book by giving students a handout that lists each one. She has also been

[40] Hurston, Z.N. (1937). *Their eyes were watching God.* J. B. Lippincott & Co.
[41] Gates, H.L., Kunhardt, P., McGee, D., & Anderson, J. (2013). *The African Americans: Many rivers to cross* [TV Series]. PBS.

> helping them to locate them in the reading by asking them guiding questions or simply pointing them out. I'll be continuing with this guided reading during my lesson, focusing more on posing guiding questions as supports for my students to analyze themes, symbols, and other forms of figurative language. This is not my ideal method of text analysis, but alas, I be but a lowly intern.

Cameron begins to apply the banking model framework to an analysis of her mentor teacher's practice. Although Cameron's tongue-in-cheek comment dismisses her own critique in describing the norms of her mentor teacher's classroom, she repeatedly identifies a tension that she feels between her own goals for instruction and her mentor teacher's expectations. Freire (1998) writes that "To teach is not to transfer knowledge but to create the possibilities for the production or construction of knowledge" (p. 30). Cameron repeatedly names how she navigates her mentor teacher's expectations for transferring knowledge, gently pushing back on her mentor teacher's approach. For her reflection on her instruction, Cameron examines how she creates possibilities for the construction of knowledge within the constraints of her field placement context.

In her reflection on her own practice, Cameron attends to how her interactions with students during discussion supported their construction of knowledge:

> **Cameron:** I didn't necessarily struggle to explain things, as we spent the majority of class doing a reading in which I planned what questions I would pose and at what point. Something I did struggle with a bit, though, was determining when to give my own input in the guided close reading. I sometimes felt it necessary to reword a student's answer to my question if I understood what they were saying but thought it could be said with more clarity. This would sometimes look like

> "Yes, great, [brief recap of what they said]" or "So [explanation of what they said]. Is that what you meant?" This didn't happen that frequently, but looking back, I wonder if I should have asked the students to expand a bit or if I made the right decision for sake of continuing through the novel.

Although Cameron questions how she might have facilitated the class discussion differently, her decision to revoice students' contributions to the discussion rather than insert her own interpretations demonstrates a consistency in her commitment to avoid transferring knowledge and to reject the banking model. Important to this class discussion was the topic of literary devices. Cameron committed to student-construction of knowledge about literary devices, however, in her reflection she did not connect these literary devices back to her essential question about the experiences of African-Americans, the focal topic of the course.

Cameron's reflection focuses mainly on how students responded to her instruction. Beyond reflecting on her own instructional practice, Cameron directly addresses student learning:

> **Cameron:** Through this lesson, students developed their skills in reading and analysis. I saw this by the way they were able to pick up on key elements throughout the text in gradually more thoughtful and informed ways than they have in the past. They were able to begin thinking about why the author made choices to use certain literary elements in her writing, going beyond only interpreting their meaning.

Although Cameron does not mention specific student contributions to the classroom discussion, she compares student engagement and learning in this lesson to what she has previously observed. Cameron mentioned early in her Lesson Study assignment that her mentor teacher's

goals were for students to identify literary elements within *Their Eyes Were Watching God.* In her reflection on student learning, Cameron notes that students exceeded her mentor teacher's goal for identification and focused their discussion on how these literary elements enhanced the meaning of the novel.

Cameron demonstrates an authorized approach to critical pedagogy. She identifies the structures, routines, and expectations of her mentor teacher's classroom. Although Cameron's design of her lesson plan aligns more with the banking model's transference of knowledge approach, her instructional enactment decisions consistently centered student voice and student investigation. In a context where Cameron might have more flexibility and choice in her lesson's design and structure, she is likely to engage with critical pedagogy more strategically.

Summary of Preservice Teacher Instructional Engagement with Antiracism

In addition to transforming their curricula, preservice teachers must also transform their instructional practice. Liberatory pedagogy requires that teachers reject the more traditional banking model of education, a model of learning where the student "records, memorizes, and repeats" (Freire, 2005, p. 71) the knowledge delivered by the teacher. Although preservice teachers stated their commitments to liberatory pedagogy, they were challenged to uphold these commitments in the moments of instructional practice. Through their design, enactment, and reflections on their instruction, preservice teachers demonstrated resistant, ill-informed, and authorized approaches to critical pedagogy.

Preservice teachers who demonstrated resistant engagement with critical pedagogy perpetuated the banking model of education through their instructional planning and enactment. Shannon was one preservice teacher who demonstrated resistant engagement to critical pedagogy. Shannon designed her lesson using a skills-based rationale disconnected from

students' lives beyond the classroom. Her instruction, which her mentor teacher described as a "lecto-session," perpetuated the banking model of education. In reflecting on her lesson enactment, Shannon focused on her own interpretations of the focal text, *Romeo and Juliet*, rather than on her students' learning. Shannon demonstrated resistance to feedback from her mentor teacher and field instructor and deflected responsibility for transforming her teaching practice. This resistant practice upheld the banking model of education through its emphasis on students receiving and repeating the knowledge shared by the teacher.

Preservice teachers who demonstrated ill-informed engagement with critical pedagogy questioned the banking model of education at different points in their lesson planning and enactment. Lindsey, Jamie, Taylor, and Kendall were four preservice teachers who demonstrated an ill-informed approach to critical pedagogy. In the cases of Lindsey and Jamie, these preservice teachers designed their lessons around essential questions that supported students' reading of the world. However, their enactment perpetuated the banking model of education through their direct instruction and emphasis on students' memorization of answers they deemed to be correct. Similarly, Taylor designed her essential question to support students' reading of the world but designed her instruction to support singular reading of the word. Different from Lindsey and Jamie, she invited students to participate in a creative writing task rather than direct instruction. However, Taylor's engagement with critical pedagogy was ill-informed in that she limited students' interpretations of the text by emphasizing a "correct" reading, and although she invited students to participate in a creative writing task, this task served a thin learning purpose as it was misaligned with her essential question. Kendall demonstrated ill-informed engagement with critical pedagogy in that she focused on students' learning and responses during class discussion but was unprepared to support students in their critical investigations of the text.

These preservice teachers demonstrated ill-informed engagement through their contradictory applications of both the banking model and the problem-posing model of education at different points in their lesson planning and enactment.

Preservice teachers who demonstrated authorized engagement with critical pedagogy designed their lessons around critical questions that supported students in reading the world. Alex and Cameron are two preservice teachers who demonstrated an authorized approach to critical pedagogy. These preservice teachers emphasized a purpose for their lesson beyond school performance and planned their lessons around student creation and investigation. Their lessons began with direct instruction, but their lessons centered primarily around student engagement. In planning for their lessons, these preservice teachers anticipated flexibility in their instruction to respond to students. These preservice teachers shared how they engaged with students during their lesson enactments, often building on student contributions during instruction. Although these preservice teachers demonstrated a desire to practice critical pedagogy, they reached moments in their lesson enactments where they were unsure how to respond to students in ways that upheld their goals.

The preservice teachers in this study realized their commitments to critical pedagogy to different extents when tasked with planning and enacting a lesson. None of the preservice teachers in this study demonstrated strategic engagement with critical pedagogy through their Lesson Study assignments. Important to note is that most of these preservice teachers were writing about their first time planning and enacting a lesson, and they are not expected to demonstrate strategic engagement in these early attempts. Although not demonstrated by the preservice teachers in this study, novice teachers can strategically engage in critical pedagogy by reflecting on their flexibility and adaptability during instruction (hooks, 1994, p. 156), reflecting

on student learning rather than teacher delivery, being aware of how their bodies move through the learning space (p. 138), and responding to student learning in the moments of instruction. Although the preservice teachers in this study did not demonstrate these characteristics of a strategic approach to critical pedagogy, many demonstrated efforts to transform their educational practice and expressed a desire for further preparation. Additionally, almost all preservice teachers in this study expressed frustration at limitations for critical pedagogical practice resulting from the constraints of working within their mentor teachers' classrooms. These preservice teachers either suggested or directly stated that they would engage students differently in the contexts of their own classrooms.

Also worth noting is preservice teachers' engagement with students' literacy more generally. The preservice teachers in this study designed lessons centered around reading and writing tasks. However, these preservice teachers seldom referenced student literacy and learning directly. Often, regardless on whether the lesson focuses on reading, writing, speaking, listening, viewing, or visually representing, preservice teachers' understandings of student learning were based on students' spoken contributions to class discussion. Even when analyzing student writing, preservice teachers often deferred to students' spoken narrations of their writing or their mentor teachers' feedback on student writing rather than attending to the student-created texts themselves and applying their own interpretations. Additionally, student learning was often treated as monolithic; preservice teachers often remarked that the class understood the lesson without acknowledging how individuals demonstrated this understanding. These trends suggest that preservice teachers need additional support in engaging students in the interrelated dimensions of literacy and that they need practice in responding to students as individuals rather than as a collective classroom. Many of the preservice teachers expressed feeling anxious about

enacting their lesson, and the intimidation of facilitating a class may have contributed to the blurred interpretations of student understanding and disembodiment of learning from student.

Part III: The Personal Site of Teacher Thinking

In a conversation with bell hooks (1994), her colleague Ron Scapp emphasizes "This is one of the tragedies in education today. We have a lot of people who don't recognize that *being a teacher* is *being with people*" (p. 165). The personal work of being a teacher, *being with people*, includes self-reflection, confrontation of personal bias (Richards, Brown, & Forde, 2007, p. 65), asset-based perspectives toward students, and an understanding and critique of social position and context (Ladson-Billings, 2006, p. 36). The personal work of self-reflection and confrontation of personal bias is important as teachers work to apply their commitments to justice and equity to the action of their teaching:

> Teachers who say they are deeply concerned about social justice or that they "love all children" but cannot say the words "Black Lives Matter" have no real understanding of what social justice is and what it truly means to love, find joy, and appreciate their students and their students' cultures. (Love, 2019, p. 13)

Although teacher education programs can only facilitate and not do this personal, critical, self-interrogating work for preservice teachers, teacher education programs can support preservice teachers in taking asset-based perspectives toward their students and making connections between students' lives in school and lives beyond school.

Yosso's (2005) framework of community cultural wealth is one tool for supporting preservice teachers in taking an antiracist asset-based perspective towards their students. Yosso describes how the model of community cultural wealth relates to race:

> As part of the challenge to deficit thinking in education, it should be noted that race is often coded as "cultural difference" in schools. Indeed, culture influences how society is organized, how school curriculum is developed and how pedagogy and policy are implemented. (p. 75)

Yosso defines cultural capital as "specific forms of knowledge, skills, and abilities that are *valued* by society" (p. 76). The cultural capital valued by society is the cultural capital valued by schools. Aligned with critical race theory, Yosso's model of community cultural wealth "shifts the center of focus from notions of White, middle class culture to the cultures of Communities of Color" (p. 77). Yosso describes six forms of cultural capital:

- *Aspirational capital* refers to the ability to maintain hopes and dreams for the future, even in the face of real and perceived barriers
- *Linguistic capital* includes the intellectual and social skills attained through communication experiences in more than one language and/or style… Linguistic capital also refers to the ability to communicate via visual art, music, or poetry
- *Familial capital* refers to those cultural knowledges nurtured among *familia* (kin) that carry a sense of community history, memory and cultural intuition… This form of cultural wealth engages a commitment to community well being and expands the concept of family to include a more broad understanding of kinship
- *Social capital* can be understood as networks of people and community resources
- *Navigational capital* refers to skills of maneuvering through social institutions. Historically, this infers the ability to maneuver through institutions not created with Communities of Color in mind

- *Resistant capital* refers those knowledges and skills fostered through oppositional behavior that challenges inequality (pp.77-81)

Although Yosso describes these six forms of capital discreetly, she emphasizes that these six forms of capital as well as many others work together kaleidoscopically (Yosso & Burciaga, 2016). The community cultural wealth model "not only provides an intellectual space to critique racism and understand how it operates in a world with laws that seem just, but also how to empower communities to recognize and affirm the wealth they already have to fight racism" (Love, 2019, p. 139).

This study investigates preservice teachers' engagement with antiracist critical pedagogy by examining their analyses of their field placement school cultures and assessments of their students' literacy skills in the School and Student Study (see Appendix E for School and Student Study Assignment Guidelines). As a requirement for certification, preservice teachers are required to demonstrate knowledge of their field placement schools and contexts, identify student strengths related to literacy, and offer literacy recommendations to support student learning. For this course, the School and Student Study assignment required preservice teachers to layer the community cultural wealth framework (Yosso, 2005) within their assessment of student strengths and offering of recommendations. Preservice teachers selected one focal student from their field placement contexts and were asked to describe that student through a perspective of community cultural wealth. Additionally, preservice teachers were asked to create connections between the focal student's strengths and interests beyond the classroom and their recommendations for supporting that student's literacy development. All preservice teachers attempted to present asset-based narratives about their students. The extent to which these asset-based narratives served as critical race counterstories varied. Figure 6.6 provides a visual

representation of how individual preservice teachers engaged with critical race counterstories. Figure 6.7 provides descriptions of how these approaches manifest through preservice teachers' creation of counterstories about students in their classrooms.

Figure 6.6: Preservice Teacher Critical Race Counterstorytelling

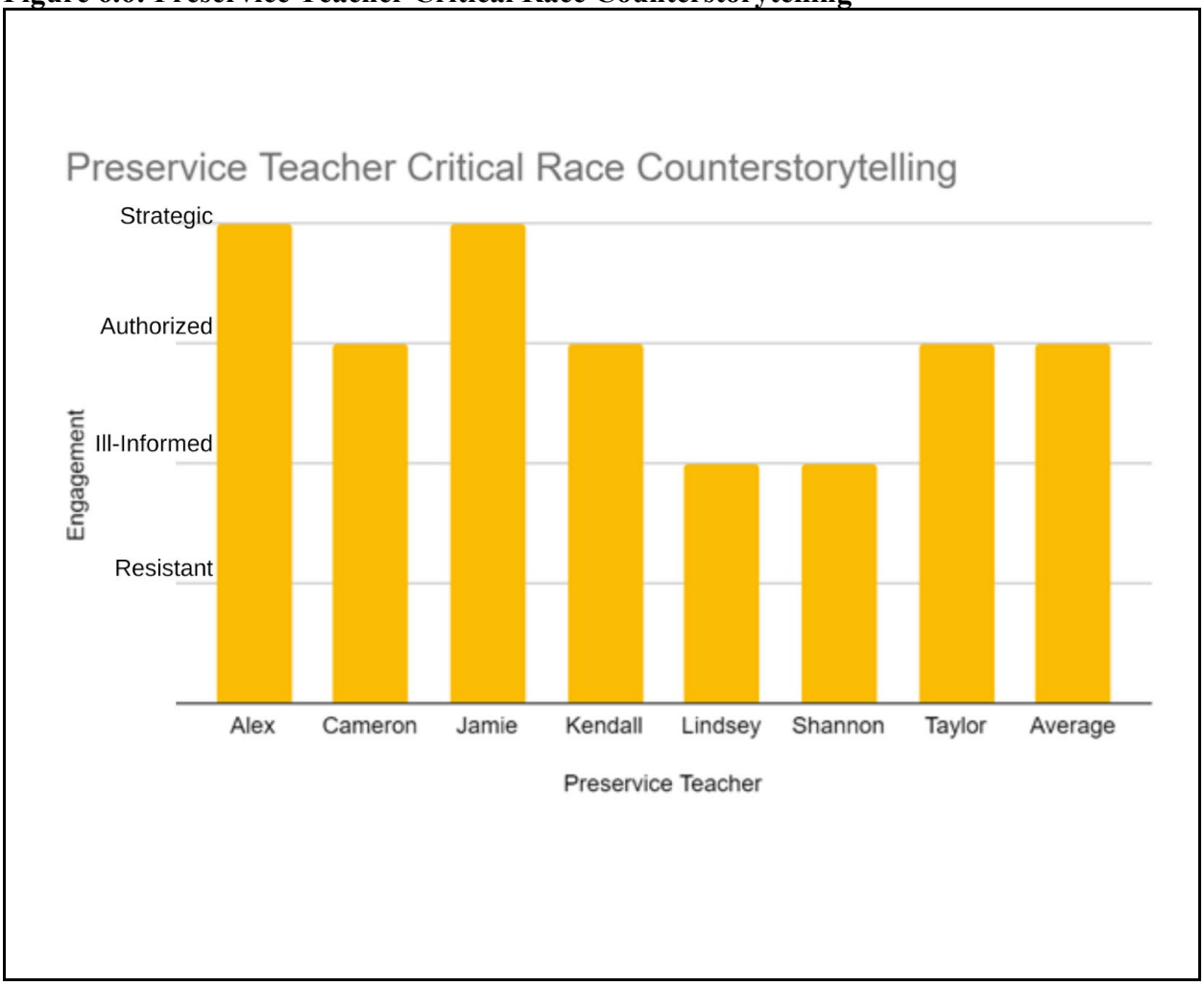


Figure 6.7: Description of Preservice Teacher Engagement with Critical Race Counterstorytelling

	Resistant	Ill-Informed	Authorized	Strategic

Personal Perspectives Towards Students (School and Student Study)		• Deficit Perspectives towards Students' In-School Lives • Asset Perspectives towards Students' Out-of-School Lives • In-School and Out-of-School Lives Treated as Separate	• Asset Perspectives towards Students' In-School Lives • Asset Perspectives towards Students' Out-of-School Lives • In-School and Out-of-School Lives Treated as Separate	• Asset Perspectives towards Students' In-School Lives • Asset Perspectives towards Students' Out-of-School Lives • In-School and Out-of-School Lives Treated as Interconnected

Some preservice teachers presented ill-informed counterstories by maintaining deficit perspectives of students' lives beyond school when held relative to their literacy and learning within school. Some preservice teachers presented authorized counterstories by presenting asset-based narratives about students' lives beyond school as separate from their literacy and learning within school. Some preservice teachers presented strategic counterstories by examining how students engage with the multiple dimensions of literacy across multiple contexts and investigate how English Language Arts classrooms provide invitations and opportunities for students to demonstrate their strengths, skills, interests, literacies, and learning.

Ill-Informed Critical Counterstorytelling

Yosso (2006) defines majoritarian storytelling as "a method of recounting the experiences and perspectives of those with racial and social privilege" (p. 9). She writes that these majoritarian stories are "embedded with racialized omissions, distortions, and stereotypes" (p. 9) and that they perpetuate a cultural deficit model towards communities of color (pp. 22-23). Majoritarian storytelling in education aligns with the banking model in that "the educator's role is to regulate the way the world 'enters into' the students… The educated person is the adapted person, because she or he is a better 'fit' for the world" (Freire, 2005, p. 76). Majoritarian stories

perpetuate deficit perspectives by omitting and distorting student knowledge and experience and focus instead on how to provide students with knowledge that conforms to dominant narratives.

Majoritarian stories often describe students of color through deficit perspectives for the purpose of conforming students to dominant expectations rather than responding to their humanity, dignity, and experiences. In contrast, "counterstories seek to document the persistence of racism from the perspectives of those injured and victimized by its legacy. Furthermore, counterstories bring attention to those who courageously resist racism and struggle toward a more socially and racially just society" (Yosso, 2006, p. 10). Counterstories highlight and elevate the knowledges and experiences of students of color whose experiences have been omitted, distorted, and stereotyped. In this study, preservice teachers who produced ill-informed counterstories through their School and Student Study assignments acknowledged students' strengths, skills, and interests but also maintained and privileged deficit majoritarian stories about their students as learners. These preservice teachers learned about their students' lives beyond school and identified students' skills and interests, but these skills and interests were often framed as unrelated to their literacy and learning.

Shannon's Counterstory about Damien

For her School and Student Study assignment, Shannon wrote about Damien. She describes Damien as a white, upper-middle class teenage boy. Shannon opens her School and Student Study assignment by writing how her opinions about students in her field placement has changed since the beginning of the school year. She writes, "At the beginning of the year, there were a couple of students who I was annoyed by - I don't feel that way towards them anymore. I'm really happy that I've grown to be so fond of all of my students." Shannon entered her field placement context with a deficit view of her students. Her description of Damien maintains some

of these deficit perspectives while also showing how she has learned to view her students in a way that more fully appreciates their wholeness.

Although preservice teachers were encouraged to learn about their focal students through observation, everyday interaction, and the reading of their academic work, Shannon chose to interview Damien to learn more about him. Shannon chose to write about Damien by applying the community cultural wealth model to four dimensions of Damien's life: social capital, familial capital, linguistic capital, and aspirational capital. Regarding the application of community cultural wealth, Shannon writes,

> **Shannon:** While I do not have the whole story about Damien's life and the struggles he has faced, I am fairly certain that he is not the type student [*sic*] that the Community Cultural Wealth model was most intended for… Damien is a well-behaved White student in a privileged, majority White community who I have not seen explicitly challenge inequality or struggle with barriers. For these reasons, I have chosen not to apply navigational or resistant capital.

Shannon acknowledges that the community cultural wealth model is intended to highlight the cultural wealth of communities of color, yet she chose to focus on a white student. In her previous course assignments, Shannon had identified her field placement school and classroom as diverse, and so her decision to focus on a white student can be interpreted as a form of resistance to counterstorytelling.

Shannon's application of community cultural wealth is somewhat distorted. Although she applies community cultural wealth to her narrative of Damien, Shannon maintains a separation between Damien's interests beyond school and his work as a student. Additionally, Shannon focuses on Damien's behavior for her analysis of his cultural wealth, often comparing Damien to

deficit narratives of his peers or to her previous deficit perceptions of Damien as a learner. For example, Shannon writes:

> **Shannon:** I'm naming social capital as one of Damien's strengths because although he comes off as a loner, there is at least one person in the class that he shares a connection with. If either boy was ever absent, they could help each other with what they missed. Or, during partner [work] they can turn to one another and know that they work well together. I'm emphasizing this because many of the students seem to have a lot of social capital in a way that hinders their learning rather than helps it. When students are constantly snapchatting, making faces at one another, talking, and giggling, they aren't able to pay attention and participate well with one another. Damien has a friend in the class that he enjoys working with. It does not distract him from learning but rather seems to enhance his learning because he is able to talk with a classmate both in and out of class.

Shannon's analysis confuses socializing for social capital. Yosso (2005) describes social capital as "networks of people and community resources… [that] can provide both instrumental and emotional support to navigate through society's institutions" (p. 79). Although Shannon does name how Damien and his friend might serve as resources for each other, her comparison of Damien's behavior in comparison to his peers, which she presents as a deficit, and her emphasis on Damien's undistracted behavior demonstrate an ill-informed application of the community cultural wealth model.

Shannon demonstrated this ill-informed application of community cultural wealth in her narrative description of Damien as a learner. For example, Shannon learned that Damien had a strong interest in films and music, including writing his own film scripts and participating in a

jazz band. A strong application of the community cultural wealth model would highlight Damien's beyond school interests and connect these interests to literacy within the classroom. Shannon demonstrates an ill-informed application because, although she recognizes Damien's interests as strengths, she maintains a comparison between her descriptions of Damien and dominant norms of student success. For example, in describing Damien's aspirational capital, Shannon writes:

> **Shannon:** When I asked Damien if he had any idea what he might like to study in college, he said something film related or writing. Although he didn't share any lofty dreams with me, I think it's really cool that he's already working on movie scripts with the hope of one day working on a film. From what I've seen, Damien is a quiet but talented kid. He seems to know himself pretty well for a 9the grader [*sic*]. He's exploring his passions, making new social connections, and challenging himself through his writing. Damien's learning is dynamic and meaningful to him; he's been able to carve out a space for himself to grow within his school, family, and social networks.

Shannon acknowledges Damien's interests outside of school, but she frames these interests as separate and subordinate to specific college goals. Damien's beyond school literacy includes writing movie scripts, and his aspiration of working on a film is intimately linked to the six dimensions of literacy: reading, writing, speaking, listening, viewing, and visually representing (International Reading Association, 1996). Shannon describes Damien in asset-based ways, but her asset-based perspective distinguishes his personal interests as personal passions and personal growth rather than as strengths for him as a learner in the English Language Arts classroom. Rather than inviting his interests and strengths into the classroom to build upon his interests,

Shannon commends Damien's interests and talents, but treats them as not "lofty" enough to merit her support as his English Language Arts teacher.

Despite maintaining deficit narratives of other students in the class, Shannon does work to present an asset-based narrative about Damien. In her reflection on the assignment, Shannon writes about how applying the model of community cultural wealth supported her in shifting her perspectives on Damien as a learner:

> **Shannon:** It is important to note that I began the year thinking that Damien was unengaged with the class. Because he rarely contributed to discussion, I assumed that he wasn't getting the material, was bored, or otherwise uninterested. It was not until I took the time to sit down with Damien and read his essay that I realized that he really was a strong, interested student.

Shannon shares that her first impression of Damien was deficit-based and that this assignment supported her in shifting her perspective to view him in more asset-based ways. Her narrative is an ill-informed counterstory in that her celebrations of Damien's interests are separate from his identity as a literacy learner in her classroom. Although Shannon views Damien in a more asset-based way as a person than she did at the beginning of the semester, she maintains the paradigm of a majoritarian story by comparing Damien's performance and aspirations as a student to dominant norms and expectations. Shannon does not see Damien's beyond-school interests as relevant to his development as a literacy learner or her responsibility as a teacher.

Lindsey's Counterstory about Asha

For her School and Student Study assignment, Lindsey wrote about Asha. She describes Asha as an Indian American, middle class teenage girl and English language learner. Lindsey reflected on focusing on a few students for her School and Student Study assignment and

decided to write about Asha to challenge her personal bias and practice being intentionally inclusive and responsive to students:

> **Lindsey:** So often as teachers we inadvertently choose favorites (or rather, they choose us). Before class starts, I usually walk around and try to talk to a wide variety of students, but there are always a few who are eager to respond, and I tend to gravitate to them. But what about the other students—the quiet ones, the students who are neither excelling nor struggling, the ones who don't take up much space?

Lindsey names the importance of challenging her implicit bias as a teacher in order to support students' learning. Similar to Shannon, Lindsey chose to learn more about her student, Asha, through an interview. Through her interview, Lindsey learned about Asha's family background and personal interests. Lindsey also reviewed Asha's written assignments in order to evaluate her literacy strengths. Although Lindsey frames her learning about Asha's family life in asset-based ways in general, in the context of literacy learning, Lindsey maintains a deficit narrative about Asha as an English language learner.

Lindsey describes Asha as "bright" and "diligent" and a student who "demonstrates strong metacognitive skills and motivation." However, Lindsey emphasizes Asha's home language of Marathi as being a hindrance to her literacy and language learning and describes her home language from a deficit-based perspective. In her introduction, Lindsey writes that "Asha's Indian heritage appears to be a great source of strength and richness in her life, but in the short term, it may mean that she needs additional support." Lindsey does acknowledge Asha's strengths as a writer, naming that "She has a clear topic sentence, cites relevant examples from the text, and provides thoughtful analysis. Her work demonstrates a solid understanding of

mechanics and punctuation." However, Lindsey emphasizes that Asha needs to develop "several structural/stylistic elements… which may result, in part, from hearing limited English at home." Lindsey identifies areas for improvement for Asha as a writer, but she frames these from a deficit perspective, naming her "limited English at home" as a hindrance to her literacy development and framing her bilingualism as a detriment to her literacy and learning.

As Lindsey applies the community cultural framework to Asha, she identifies Asha's familial capital, aspirational capital, linguistic capital, social capital, and navigational capital. Although she works to describe Asha from an asset-based perspective, Lindsey does not transfer Asha's beyond school strengths to the context of the literacy classroom. Rather, Lindsey presents Asha's strengths from the deficit perspective of English-centric schooling. For example, in describing Asha's aspirational capital, Lindsey writes, "Asha aspires to go into business and marketing or health... English will be an extremely important skill to master, particularly if she goes into business and marketing, and so having these aspirations will push Asha to succeed." Yosso (2005) operationalizes linguistic capital as "the intellectual and social skills attained through communication experiences in more than one language and/or style" (p. 78). Although Lindsey acknowledges Asha's aspirational capital, she emphasizes the importance for Asha to master English, a language Asha has been learning for about ten years since kindergarten. Lindsey also presents an ill-informed analysis of Asha's linguistic capital when she writes that "In addition to accent-free English, Asha speaks some Marathi. This, of course, enriches her knowledge of language and could also be useful at some point in the future if she is interested in going into international business." Although Lindsey identifies Asha's bilingualism as a potential strength for international business, she opens her description by noting that Asha speaks "accent-free English," a deficit-based compliment suggesting the promotion of linguistic

assimilation. Additionally, Lindsey recognizes that Asha's bilingualism might be a strength, but only in an international context, and not in the context of America.

Throughout her School and Student Study assignment, Lindsey works to present an asset-based narrative of Asha. Lindsey's attempt at counterstorytelling is ill-informed in that she presents her learning about Asha in asset-based ways but imbues her narrative with deficit descriptions of Asha as an English language learner. Although Lindsey's narrative of Asha emphasizes her strengths, skills, and community beyond school, her analysis does not position these strengths, skills, and community as relevant to Asha's literacy and learning in the classroom. From a perspective of multicultural education, Lindsey demonstrates a position of tolerance: "To tolerate differences means that they are endured, not necessarily embraced" (Nieto, 1994, p. 3). Lindsey's narrative celebrates Asha's life beyond the classroom but does not embrace her strengths as relevant to her learning.

Authorized Critical Counterstorytelling

Critical race counterstories disrupt majoritarian storytelling and honor the lives and experiences of people of color that might otherwise be excluded, distorted, or invalidated. Yosso (2006) further describes critical race counterstorytelling:

> Critical race counterstorytelling is a method of recounting the experiences and perspectives of racially and socially marginalized people. Counterstories reflect on the lived experiences of People of Color to raise critical consciousness about social and racial injustice. Recognizing these stories and knowledges as valid and valuable data, counterstorytellers challenge majoritarian stories that omit and distort the histories and realities of oppressed communities. (p. 10)

Critical race counterstories in education require more than taking asset-based perspectives towards students. Critical race counterstories in education support Freire's (2005) argument that "Education as the practice of freedom--as opposed to education as the practice of domination--denies that man is abstract, isolated, independent, and unattached to the world; it also denies that the world exists as a reality apart from people" (p. 81). A purpose of critical race counterstories in education is to respond to students' humanity and to support students in connecting their learning to their experiences in the world.

In this study, preservice teachers who produced critical counterstories in their School and Student Study assignments in an authorized way applied asset-based perspectives to both students' lives beyond the classroom and identities as learners. However, these preservice teachers maintained a separation between students' personal literacy strengths and their literacy learning in the classroom. Although these preservice teachers recognize their students' stories and knowledges as valid and valuable in general, by maintaining this separation between students' lives within and beyond school, preservice teachers unknowingly uphold the marginalization of these students as learners in a classroom. Their counterstories are authorized in that they identify students' strengths but do not frame these strengths as relevant to students' learning.

Taylor's Counterstory about Levi

For her School and Student Study assignment, Taylor wrote about Levi. She describes Levi as a white, upper-class middle-school boy with a learning accommodation. Different from Shannon's decision to write about Damien, Taylor wrote about a white student because she did not have students of color in her classroom. Taylor introduces Levi by describing his character in an asset-based way and focusing on how he engages with his peers and class activities:

> **Taylor:** This kid works hard, is extremely intelligent, very social, and is a creative writer. However, he's quite absent minded, doesn't let anything bother him, and doesn't pay attention in class. He also has a mom who combats any negative reflection that his lack of engagement might promote. He is a tall, happy-go-lucky, blond-haired kid with braces. He's very friendly as he walks into class each morning with a warm smile. I often overhear him and another classmate talking about hunting, history, world and domestic politics, travel, and their grandparents. Instead of listening to most lectures during class, Levi plays on his computer. He's never disruptive, just doesn't seem to be engaged.

As Taylor continues her narrative about Levi, she shares about an experience in her field placement where Levi wrote a research paper but lost his save file the day before the assignment was due. Taylor was distraught by the loss of Levi's paper, and she writes about how she "frantically" worked to try to recover his file. Taylor shares her mentor teacher's response to the loss of the paper, noting that the mentor teacher described Levi as "extremely unorganized, forgetful, and doesn't care that his work is often marked down for being turned in late." Taylor writes, "I was a little disappointed to hear my [mentor teacher's] characterization of Levi, but really excited that she was giving him extra time to redo the paper without penalty." Within her recounting of this event, Taylor identifies how her asset-based perspective of Levi contrasts with her mentor teacher's more deficit-based perspective.

Taylor's narrative about Levi takes mostly an asset-based perspective. In her School and Student Study assignment, Taylor describes Levi's familial capital, navigational capital, resistance capital, and social capital and does so in a kaleidoscopic way. For example, Taylor provides an anecdote about Levi's mother emailing the mentor teacher to request "extra time on

assignments and assessments, and opportunities for corrections" and "pushing back on the B grade." Taylor analyzes a single anecdote using the community cultural wealth framework, identifying Levi's mother's actions as interrelated demonstrations of Levi's familial capital, navigational capital, and resistance capital. By analyzing these actions in a kaleidoscopic way (Yosso, 2006), Taylor demonstrates an understanding of the framework of community cultural wealth. However, her application of both navigational capital and resistance capital in this context is a bit misguided. Yosso (2005) defines navigational capital as the "skills of maneuvering through social institutions. Historically, this infers the ability to maneuver through institutions not created with Communities of Color in mind" (p. 80) and resistance capital as "grounded in the legacy of resistance to subordination exhibited by Communities of Color" (p. 80). Although Taylor analyzes Levi's mother's actions from a perspective of community cultural wealth, Levi's mother is white, and her actions can also be interpreted as white privilege. Additionally, Taylor's analysis of Levi's community cultural wealth focuses mainly on Levi's mother rather than Levi himself. Following her opening introduction about Levi and his lost research paper, Taylor does not further explain or explore Levi's strengths, skills, and interests.

Taylor presents an authorized counterstory of Levi through her School and Student Study in that she contrasts her narrative of Levi with her mentor teacher's deficit perspective. By presenting these contrasting perspectives, Taylor demonstrates a commitment to shifting narratives about students. Taylor identifies several of Levi's strengths as a student, but rather than analyzing these strengths by applying the community cultural wealth framework, Taylor focuses instead on Levi's mother and emphasizes how she intervenes to advocate for her son. While Levi's mother's actions do support her son's learning, Taylor's description of Levi's mother's actions are more an analysis of privilege than navigational capital or resistance capital.

Additionally, Taylor does not analyze how Levi himself demonstrates autonomy or agency regarding his strengths and community cultural wealth. By focusing on Levi's performance in class and his mother's engagement beyond class, Taylor does not consider how Levi himself leverages his community cultural wealth beyond the classroom to support his learning.

Kendall's Counterstory about Joe

For her School and Student Study assignment, Kendall wrote about Joe. She describes Joe as a Latinx, middle-class teenage boy who is an English language learner with a learning accommodation. Kendall's narrative about Joe focuses on his identity as an English language learner and his literacy and language learning. In her narrative about Joe, Kendall analyzes his aspirational capital, linguistic capital, social capital, navigational capital, familial capital, and resistance capital. Kendall opens her School and Study assignment by describing Joe and why she chose him as the focal student for this assignment:

> **Kendall:** I chose to focus on Joe because, in spending so much time working with him to keep him on track with the other students, I've gotten to know him pretty well. He likes to mess with me, usually by feigning ignorance and trying to draw answers out of me. He's always willing to celebrate a success when I challenge him to do something on his own. He once attempted to transfer knowledge from a reading to his brain by rubbing the paper and then rubbing his head. He's a good sport with a killer sense of humor, which is why I like him, even though he is a lot of work. And it is the reason for this work–his challenges in English–that make him an interesting candidate for study.

Kendall opens her introduction to Joe by focusing on their relationship, noting how they interact playfully during instructional time. And although Kendall names that Joe has "challenges in

English," her subsequent analysis of Joe's literacy development differs from Lindsey's analysis of Asha in that she seeks to understand how Joe navigates the English Language Arts classroom as an English language learner. Additionally, rather than focusing on how Joe might not meet expectations, Kendall provides an analysis of why Joe's academic performance might not be a true demonstration of his literacy skills.

Kendall provides a nuanced interpretation of Joe's literacy skills, considering how his identity as an English language learner mediates his learning. Important to Kendall's study is her work to distinguish between Joe's literacy and language skills:

> **Kendall:** Joe's literacy skills are difficult to gauge because, as an ELL [English language learner] student, he is doing all of his learning in a language in which he isn't totally fluent. He tends to perform poorly on literacy tasks, but given this challenge, I don't think this necessarily points to poor literacy skills. Furthermore, the language barrier also limits our ability to communicate about his feelings about his own literacy. I can really only judge what I observe.

Kendall's narrative of Joe is a counterstory in that she offers nuance to understanding Joe and identifies his strengths by not conflating his literacy and language development. As Kendall describes her observations of Joe's literacy engagement, she notes that he seems more comfortable with speaking and often participates in class discussion by revoicing and rephrasing other students' contributions to help him make meaning and express his own ideas.

After providing a thorough asset-based analysis of Joe's literacy learning, Kendall's application of the community cultural wealth framework is underdeveloped. Her application of the community cultural framework and analysis of Joe's strengths consists mostly of ascribing a cultural capital to singular dimensions of Joe's life, disconnected from her previous analysis of

Joe's literacy and language learning. For example, following her nuanced analysis of Joe's literacy and language, Kendall identifies Joe's linguistic capital as simply his bilingualism with no additional discussion:

> **Kendall:** Joe is fluent in Spanish and proficient enough in English that he can navigate everyday life in the English-speaking world. Being an English language learner may have its challenges, but ultimately, being bilingual allows Joe to navigate both Spanish and English speaking communities, giving him greater access to the world.

In her previous description of Joe as a student, Kendall provided a sophisticated analysis of Joe's literacy and language skills. However, when prompted to analyze his strengths, Kendall omits the many ways that Joe strategically navigates the literacy classroom as an English language learner and focuses on how his bilingualism is an asset more abstractly. Although Kendall's analysis of Joe evidences his navigational capital, she treats his actions as more general strengths, disconnected from navigational capital. When prompted, Kendall describes Joe's navigational capital in the following way:

> **Kendall:** Joe's own determination to improve his English skills and eventually graduate also helps him to push through school, even when the work becomes difficult. When he doesn't know what to do, he looks to those around him who are successful and imitates their actions.

Kendall's application of the community cultural wealth framework omits her previous discussion about Joe's literacy and language learning. These omissions demonstrate a disconnect between Kendall's perspectives of Joe's strengths and her understanding of his community cultural

wealth. Although Kendall presents asset-based narratives of Joe both within and beyond the classroom, these narratives are related but not interrelated in her analysis.

Kendall presents an authorized counterstory for Joe. Although she demonstrates that she thinks dynamically and complexly about Joe as a person and learner, she does not transfer this dynamic and complex analysis to her application of the community cultural wealth framework. For this assignment, preservice teachers were asked to identify students' cultural wealth beyond the classroom and consider how they might connect this cultural wealth to classroom learning. Kendall presents a strong asset-based narrative of Joe as an English Language Arts student and identifies some of his strengths beyond the classroom. However, because her application of the community cultural wealth framework is insubstantial and disconnected from her analysis of Joe's specific literacy and language learning in the classroom, Kendall's counterstory maintains the separation of students' in-school and beyond-school lives and learning.

Strategic Critical Counterstorytelling

In the banking model of education, "The teacher talks about reality as if it were motionless, static, compartmentalized, and predictable. Or else he expounds on a topic completely alien to the existential experience of the students" (Freire, 2005, p. 71). In order to support students' in reading the world, teachers have a responsibility to learn about their students and their experiences and respond to students' lives within the classroom space. Freire (1998) writes:

> It's impossible to talk of respect for students for the dignity that is in the process of coming to be, for the identities that are in the process of construction, without taking into consideration the conditions in which they are living and the

> importance of the knowledge derived from life experiences, which they bring with them to school. (p. 62)

Strategic critical pedagogy requires that teachers learn about their students and build off of their strengths and experiences in the classroom. In this study, preservice teachers who produced strategic critical counterstories in their School and Student Study assignments demonstrated deep knowledge about students' personal interests and skills beyond the classroom as well as knowledge about students' academic learning and literacy development. These preservice teachers often described students' strengths in kaleidoscopic ways (Yosso & Burciaga, 2016) and also connected students' interests beyond the classroom with ways to support their literacy learning that they as teachers had not previously considered.

Jamie's Counterstory about Ronald

For her School and Student Study assignment, Jamie wrote about Ronald. She describes Ronald as an African-American, upper middle-class teenage boy. Jamie introduces Ronald as a student who is both curious and critical:

> **Jamie:** When the class is expected to listen, Ronald always seems to listen intently. I say this because he almost always has an inquisitive question to ask myself, my mentor teacher, and sometimes even his classmates. Ronald questions everything!

Jamie later elaborates on Ronald's criticality in the classroom in an asset-based way. For example, she shares how she has observed him rapidly reading novels of his choice, such as *Children of Blood and Bone* by Temi Adeyemi (2018)[42], and compares Ronald's enthusiasm for self-selected reading to his compliance with required school reading:

[42] Adeyemi, T. (2018). *Children of blood and bone*. Henry Holt and Company.

> **Jamie:** [A]lthough Ronald said that he did not like [*Station Eleven* by Emily St. John Mandel[43]], he completed all of the readings and he participated in all of his group discussions in a studious fashion. Ronald was often the student in the group to say exactly the opposite of what everyone else was saying. Sometimes he did this on purpose so that he could have a debate (he admitted this to me with a sly grin) and sometimes he seemed to do this because he genuinely saw concepts differently than his group members.

Jamie describes Ronald as a critical and independent thinker, unswayed by his peers and unafraid of disagreeing with them. Jamie's analysis of Ronald's literacy skills and learning emphasize Ronald's literacy strengths and critically consider both how his strengths are assessed in the school context and how Ronald strategically navigates the classroom in moments of conflict in ways that continue to support his own learning.

Jamie's descriptions of Ronald's classroom engagement with literacy are relevant to her application of the community cultural wealth framework and her analysis of Ronald's aspirational capital, navigational capital, familial capital, and resistance capital. Jamie's analysis of Ronald's community cultural wealth includes additional description about Ronald's personal interests and family background. The strength of her analysis is in her connection of Ronald's personal interests and family background to his academic performance and literacy learning within the classroom. For example, in describing Ronald's navigational capital, Jamie analyzes how Ronald navigates his minoritized ethnic identity and transfers his skill to the English Language Arts classroom:

[43] Mandel, E.S.J. (2014). *Station Eleven.* Knopf Doubleday Publishing Group

> **Jamie:** Being a student with such a unique [Cameroonian] background could intimidate some, but not Ronald. He knows that he is "other" while he's at school and yet he keeps to himself and he does his work… He knows how to navigate his predominantly white high school by getting good grades and staying out of trouble.

Jamie writes how Ronald's classmates position him as a social outsider and analyzes how Ronald navigates this social positioning by keeping to himself so as not to be singled out for his differences in identity. She then connects his navigation of social positioning to his navigation of the literacy classroom where Ronald complies with expectations so as not to be singled out for his differences in ideas. Embedded in her analysis is also an acknowledgement of how Ronald's navigation of surface-level compliance is also a manifestation of Ronald's resistance capital. Jamie demonstrates an understanding of the kaleidoscopic nature of community cultural wealth (Yosso & Burciaga, 2006) by layering her analysis with the interrelatedness of these two forms of capital with her description of Ronald's literacy engagement. In addition to her description of Ronald's engagement in the classroom book discussion, Jamie mentions several instances where Ronald demonstrates his resistance capital, his "knowledges and skills fostered through oppositional behavior that challenges inequality" (Yosso, 2005, p. 80):

> **Jamie:** Ronald thinks highly of himself as a learner. Ronald thinks highly of himself in general. He has no doubts about his capabilities related to literacy, he seems to work diligently to execute tasks, and his [*sic*] is confident enough to ask as many questions as he needs to ask. Ronald's confidence serves him well in a school like Mountain Ridge High School. Today he confided in me that he wishes that there were other African students at Mountain Ridge. He told me that he has

difficulty relating to some of his classmates. I imagine that it is difficult being a student of color at Mountain Ridge.

For her assignment, Jamie observed Ronald in the classroom literacy setting and learned about him beyond this context. Her narrative about Ronald provides a rich description of Ronald's identity, interests, and family background. She describes these aspects of Ronald's life in asset-based ways and interweaves their importance in her narrative about Ronald as a student.

Jamie presents a strategic counterstory about Ronald in that she describes Ronald's life beyond school as related and relevant to his life as a student within school. She identifies areas of improvement for Ronald's literacy development but emphasizes his strengths and considers how to build off of them to support Ronald. Additionally, she applies the community cultural wealth framework in a kaleidoscopic way, with multiple forms of cultural capital interrelating and overlapping. Rather than keeping her description of Ronald's literacy development and community cultural wealth separate, Jamie integrates the two to recognize Ronald's strengths and to develop his literacy and learning.

Cameron's Counterstory about Alex

For her School and Student Study assignment, Cameron chose to write about Alex. She describes Alex as a Latinx, middle-class teenage boy who is an English language learner. Cameron explains why she chose to write about Alex:

> **Cameron:** I was interested in studying Alex because his grades and his performance in class did not seem to align. In class, Alex is very excited about content. He is engaged, and he is consistently one of the most participatory students during discussion. Beyond being eager to engage and participate, he always has intelligent and valuable insight to contribute to class. He is strong at

> analyzing, unpacking, and understanding texts. When I was reviewing grades with my mentor teacher, however, I was taken aback when I found he has a C. The work of his that I've read is definitely not C-worthy material. Most of what I've seen from him has been stand-out quality.

Cameron states that her purpose for selecting Alex as the focal student for this assignment was to produce a counterstory investigating the misalignment between Alex's literacy and language skills and his grades. In her narrative about Alex's literacy performance, she compares her observations of Alex's engagement in class discussions about Lorraine Hansberry's (1959) *A Raisin in the Sun*[44] with his performance on the test at the end of the curricular unit. In her investigation of this misalignment, Cameron attended to the format of the test and how the assessment invited students to demonstrate their learning. She noted that this particular test was "quite surface-level. I know that this test, in particular, was almost entirely plot-based. There was no room for higher-order thinking or analysis… it was simply recall." Cameron makes an important distinction between Alex's learning and the assessment of his learning. She offers a critique of the assessment, presenting a counterstory of Alex's performance in English Language Arts:

> **Cameron:** Although I cannot draw any conclusions, I have to wonder if the test was simply uninteresting to Alex… This leads me to wonder how he would have performed were the test to be at a more advanced level. Maybe he would have taken more time and care in his performance on the test if he was able to do some more thinking of his own.

[44] Hansberry, L. (1959). *A Raisin in the Sun*. Vintage.

In reflecting on how Alex had previously demonstrated his understanding of the text, Cameron identifies the test as being too easy, and thus boring for Alex, rather than being too difficult.

Cameron describes Alex's linguistic capital, social capital, familial capital, aspirational capital, and navigational capital. Whereas many preservice teachers took up the task of applying community cultural wealth through the straightforward and disparate identification of student strengths and interests, Cameron provides a narrative of Alex's strengths that moves between his life within and beyond school. For example, Cameron describes that Alex serves as an English-Spanish translator when his parents attend parent-teacher conferences. As she describes these parent-teacher conferences, Cameron presents Alex's linguistic capital and familial capital as interrelated and mutually reinforcing; her description demonstrates an understanding of the kaleidoscopic interplay between multiple forms of community cultural wealth. In addition to recognizing the strengths of Alex's bilingualism, Cameron also acknowledges that Alex enjoys expressing his interests through both visual art and social media. In her application of the community cultural wealth framework, Cameron notes that Alex demonstrates linguistic capital and social capital through these interactions when he "changes the style of his communication" for his intended audience. Cameron's analysis of Alex's interests, strengths, and community cultural wealth is multidimensional.

In her reflection on the School and Student Study assignment, Cameron extended her learning about Alex to her students more generally. She extends her thinking about assessments that invite students to share their learning to think more specifically about students who may be marginalized in the classroom. Cameron specifically writes about students who are English language learners, writing that teachers have a responsibility to provide students with the opportunity to share what they know. Included in her narrative about Alex is an anecdote about a

student who did not complete an assignment because she did not understand the instructions. Cameron writes, “And this does not reflect on the student’s intelligence. They were simply not provided the opportunity to communicate what they know.”

Cameron presents a strategic counterstory about Alex. Her counterstory includes a structural critique about how teachers invite students to participate and how they provide opportunities for them to share their learning. Different from her peers, Cameron responded to the School and Student Study assignment as an invitation to investigate inequity in the English Language Arts classroom. Cameron’s counterstory started as an investigation into what she perceived to be a misalignment between Alex’s knowledge and learning and his grades. Her narrative does more than ascribe forms of cultural capital to dimensions of Alex’s life; her analysis of Alex’s cultural capital demonstrates that she thinks complexly not only about Alex’s strengths and interests but also about how he exhibits these skills and interests in multiple ways across multiple contexts. Additionally, Cameron considers literacy as multidimensional in her analysis of his reading, writing, speaking, and listening and engages with the community cultural wealth framework in a kaleidoscopic way. Additionally, Cameron creates a dialogue between Alex’s literacy skills in the classroom and his life beyond the classroom; her narrative considers how Alex’s life beyond the classroom is intertwined with his literacy and learning.

Alex’s Counterstory about Jessica

For her School and Student Study assignment, Alex chose to write about Jessica. She describes Jessica as a black, middle-class middle-school aged girl. Throughout the course, Alex often wrote about students she described as “quiet” or “overlooked.” In explaining her rationale for focusing her assignment on Jessica, Alex wrote that she saw several similarities between Jessica and herself:

> **Alex:** I'll admit it, I have a soft spot for bookworms. Call it kindred spirits, or maybe me projecting my own experiences unto these students, but I definitely see myself gravitating towards those kids who keep their nose in a book at any given down time, the kids who bring those huge books and carry them around like well-earned trophies. Just like I did for the majority of my middle school and high school career.

Alex did not interview Jessica. Instead, Alex first connected with Jessica by talking about books, particularly young adult literature such as *The Giver* by Lois Lowry (1993)[45], *Twilight* by Stephanie Meyer (2005)[46], and *The Red Queen* by Victoria Aveyard (2015)[47]. Although Jessica was an avid reader, Alex noticed that her grades in English Language Arts were lower than her grades in science and social studies. After following-up with Jessica, Alex learned that Jessica enjoyed science and social studies less than English Language Arts because "they were too easy and didn't make her think." Alex then examined Jessica's English Language Arts grades and noticed that Jessica performed higher on in-class assignments than on tests or out-of-class essays. In attempting to create a fuller portrait of Jessica's literacy interests and engagement, Alex posited that the class assessments did not invite Jessica to demonstrate her literacy skills and learning in meaningful ways. Additionally, Alex noted that Jessica demonstrated through her writing that she was able to "pick a topic, provide evidence to support opinion, and tries to persuade the reader." Although Jessica wrote compelling essays, she was often penalized for her "grammar and simple mechanics of capitalization, comma usage, spacing, and more." In her analysis of Jessica's writing, Alex wonders what additional literacy supports might help Jessica

[45] Lowry, L. (1993). *The Giver*. Ember.
[46] Meyer, S. (2005). *Twilight*. Little, Brown and Company.
[47] Aveyard, V. (2015). *The Red Queen.* Simon & Schuster.

to “articulate and write what she wants to say.” Alex notes a disconnect between Jessica’s love of reading and her engagement with literacy in the classroom. While maintaining her assertions about Jessica’s literacy strengths, Alex wonders how literacy instruction and supports might contribute to, rather than obstruct, Jessica’s literacy learning.

In her School and Student Study assignment, Alex examines how Jessica engages with literacy in school and beyond school and makes connections between and across these two contexts in her analysis of Jessica’s linguistic capital. For example, Alex notes that Jessica exhibits her linguistic capital in a variety of ways, including her love of literature, her confidence speaking in class discussions, her “code switching between the school-taught Standard English and the AAVE [African-American Vernacular English] that is prevalent at her home and in her relationships,” and her desire to learn French. Alex writes that Jessica “is operating in multiple worlds of language.” Alex’s investigation of Jessica’s linguistic capital is multidimensional in that she considers how Jessica engages with multiple dimensions of literacy (reading, writing, speaking, and listening) across a variety of contexts. Her portrait of Jessica’s linguistic capital is not limited to Jessica’s linguistic skills but also considers how she exhibits these skills differently across different contexts.

Alex demonstrates an understanding of the community cultural wealth framework by presenting a narrative about Jessica that describes her cultural capital in kaleidoscopic ways. In her narrative about Jessica, Alex analyzes her linguistic capital, social capital, familial capital, and aspirational capital. She connects her analysis of each of these forms of cultural capital to Jessica’s literacy and learning. For example, in describing Jessica’s aspirational capital, Alex writes that Jessica “aspires to be an author and wants to write for a living.” She then shares an

anecdote from her field placement where her mentor teacher distributed forms for an upcoming national essay contest but overlooked Jessica:

> **Alex:** I had first noticed her hand fall when my Mentor Teacher didn't catch her hand to receive the form and she didn't bring it up her again. It wasn't until I approached her and asked if she had raised her hand to receive the handout that she shyly smiled and said she was still interested.

Alex focuses on describing Jessica's aspirational capital, her "hopes and dreams for the future, even in the face of real and perceived barriers" (Yosso, 2006, p. 78). Alongside her analysis of this moment, Alex also attends to Jessica's linguistic capital by commenting on the strengths of Jessica's writing and her interests beyond school and her resistance capital by illustrating how Jessica persists when she is overlooked. She also adds that Jessica strives to improve her writing in her pursuit of becoming a writer, connecting Jessica's aspirational capital back to her own responsibility as a teacher in supporting Jessica's literacy development.

Alex presents a strategic counterstory about Jessica in that she presents a nuanced and asset-based portrait of Jessica and her literacy strengths across several contexts. Her counterstory considers how classrooms provide invitations and opportunities for students to demonstrate their literacy and learning, noting that class assignments and assessments may not always respond to students' strengths in ways that support their learning. Alex analyzes Jessica's literacy in a multidimensional way, attending to her reading, writing, speaking, and listening. Additionally, Alex analyzes Jessica's literacy strengths through her application of the community cultural wealth framework. Alex demonstrates an understanding of the community cultural wealth framework through her description of Jessica's cultural capital as overlapping, mutually reinforcing, and kaleidoscopic, as seen with her analysis of Jessica's desire to participate in the

national essay writing competition. Alex presents Jessica's classroom literacy and beyond-school literacy as interrelated and emphasizes the responsibility of teachers to support connections across these two contexts.

Summary of Preservice Teachers' Critical Race Counterstorytelling

Critical pedagogy requires that teachers learn about their students and build on their strengths and experiences in the classroom. All preservice teachers in this study expressed an interest in learning about their students and emphasized the goal of building positive, trusting relationships. While all preservice teachers shared this goal, their presentations of narratives about their students communicate how they view the work of learning about students and building relationships as tangential, relevant, or central to their work as teachers. Their narratives about students are examples of ill-informed, authorized, or strategic counterstories.

Preservice teachers who presented ill-informed counterstories about their students viewed the work of learning about their students and building relationships as tangential to literacy and learning in the classroom. Shannon and Lindsey were two preservice teachers who demonstrated an ill-informed approach to critical race counterstorytelling. These preservice teachers learned about their students' lives beyond the classroom through individual interviews and documented students' demonstrations of literacy skills in the classroom context. Although these preservice teachers acknowledged students' strengths and interests beyond the classroom, they either did not see these strengths and interests as directly relevant to student literacy and learning or presented them as potential hindrances. These ill-informed narratives maintained deficit-based perspectives about students' lives beyond school and uphold the banking model's belief that teaching can exist separate from reality and lived experience.

Preservice teachers who presented authorized counterstories about their students viewed the work of learning about their students as relevant to their literacy and learning in the classroom, but not fundamentally important. Taylor and Kendall were two preservice teachers who demonstrated an authorized approach to critical race counterstorytelling. These preservice teachers acknowledged students' literacy strengths and interests both within and beyond the classroom. While these preservice teachers highlighted students' strengths, interests, and skills, they often wrote about students' cultural capital in discrete ways, simply identifying students' strengths without addressing how these strengths manifest in the classroom or how they manifest in student learning and engagement. Additionally, they did not connect students' lives beyond the classroom as relevant to their learning within the classroom.

Preservice teachers who presented strategic counterstories about their students viewed the work of learning about their students as central to their literacy and learning in the classroom and often examined how school systems and structures prevented students from demonstrating their skills, knowledge, and learning. Jamie, Cameron, and Alex were three preservice teachers who demonstrated a strategic approach to critical race counterstorytelling. These preservice teachers examined the multidimensionality of students' literacy strengths and considered how different contexts invited students to demonstrate their literacy skills. These preservice teachers described students' community cultural wealth in kaleidoscopic ways, often demonstrating how students' various forms of cultural capital were operating in overlapping and interrelated ways that were also relevant to their literacy and learning.

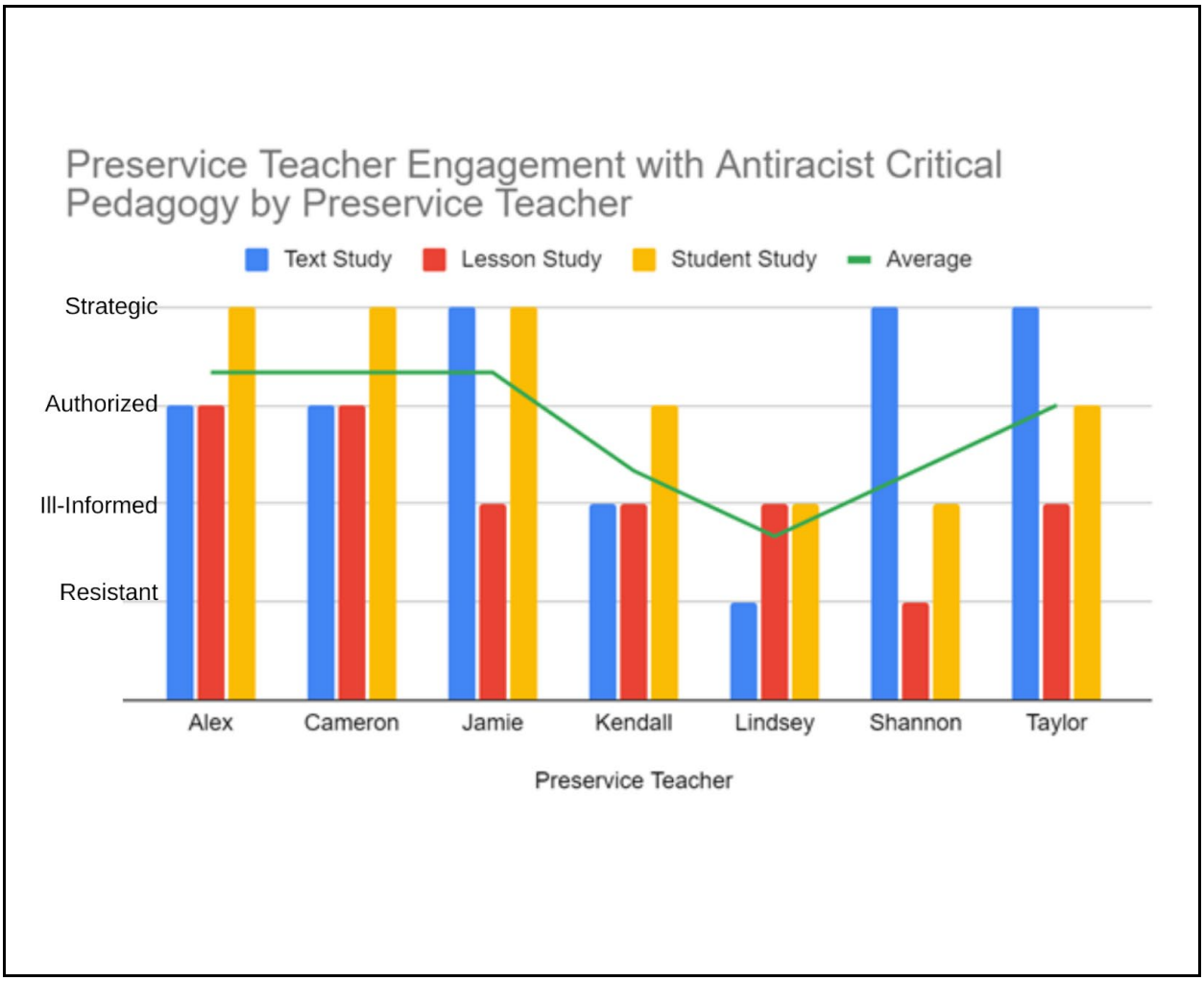
Conclusions and Implications

Trends across Preservice Teachers and Implications for Responsive Teacher Education

This study investigates how preservice teachers take up antiracist critical pedagogy at three salient sites of teacher thinking (Ladson-Billings, 2006): the curricular site, the instructional site, and the personal site. Preservice teachers demonstrated their thinking about curriculum through their Text Study assignment, instruction through their Lesson Study assignment, and personal beliefs through their School and Student Study assignment. Attending to how preservice teachers take up antiracist critical pedagogy differently across these salient sites and dimensions of teaching provides enhanced understanding of how preservice teachers operationalize and apply antiracist critical pedagogy to their own practice. For example, although a preservice teacher may take up antiracist critical literacy strategically in their curricular design, they may take an ill-informed approach to realizing antiracist critical literacy through their instructional practice.

Preservice teachers demonstrated their commitments to antiracist critical pedagogy differently across the three dimensions of their teaching. Figure 6.8 provides a visual representation of how individual preservice teachers engaged with antiracism across the Text Study, Lesson Study, and School and Student Study assignments. The differences across the dimensions does not reflect their development as teachers over time, but rather how they conceptualize and realize antiracist critical pedagogy across three primary aspects of teaching.

Figure 6.8: Preservice Teacher Engagement with Antiracist Critical Pedagogy by Preservice Teacher



Teacher educators can support preservice teachers' initial preparation for antiracist learning by responding to their initial approaches to antiracism. For preservice teachers who take a resistant or ill-informed approach to antiracism, teacher educators can support foundational understandings of critical pedagogy and antiracism. For preservice teachers who take an authorized approach to antiracism, teacher educators can provide strategic support in understanding how they might apply their commitments to curricular design, instructional practice, or personal perspectives towards students. For preservice teachers who take a strategic approach to antiracism, teacher educators can build on their existing strategic antiracism to support them in taking a sustained approach in their future practice. What these recommendations look like for the preservice teachers in this study are explained below.

Alex and Cameron both demonstrated an authorized approach to antiracist critical pedagogy through their curriculum design and instructional enactment and a strategic approach to their personal thinking about students. As preservice teachers, Alex and Cameron demonstrated an apprehensive approach to antiracist critical pedagogy, and with further preparation and experience can work towards a sustained approach to their commitments to transformed pedagogy. In contrast, Lindsey tended to demonstrate reluctant in her commitments to antiracist critical pedagogy, and her realizations of antiracist critical pedagogy in her classroom were mostly incidental. Whereas Alex and Cameron would benefit from additional support in moving from their stated commitments to applications of practice, Lindsey needs additional support in understanding antiracist critical pedagogy more generally.

Although Jamie's engagement with antiracist critical pedagogy was mostly strategic, her instructional practice was ill-informed. Overall, Jamie demonstrates potential for sustained engagement but will need support in transforming her thinking about instruction. Her adherence to the banking model of education as a preservice teacher inhibits her potential to achieve her curricular and personal commitments to sustained and strategic antiracist critical pedagogy. Additional support in translating her antiracist critical thinking about curriculum and students will allow Jamie to practice and realize her commitments to antiracist critical pedagogy through her instructional practice.

Kendall demonstrated an ill-informed approach to antiracist critical pedagogy through her curriculum design and instructional enactment and an authorized approach to her personal thinking about students. Through her assignments, Kendall names her commitments to antiracist critical pedagogy, but her application and enactment of her commitment is mostly ill-informed and aligns incidentally with her stated beliefs. Through her teacher preparation, Kendall will

need strategic support to move her to a more strategic and sustained realization of her commitments.

Shannon and Taylor engaged differently with antiracist critical pedagogy across the three dimensions of teaching. Although Shannon engaged strategically with antiracist critical literacy in her curriculum design, the overall realization of her commitments to antiracist critical pedagogy was mostly incidental across all dimensions of her thinking as a teacher. Shannon has a strong foundation for developing her commitments to antiracist critical pedagogy but will need additional support in translating those commitments to practice. Similarly, Taylor demonstrated her commitments to antiracist critical pedagogy in her curriculum design and perceptions about students. She takes a mostly apprehensive approach to antiracist critical pedagogy and can likely move to a sustained approach as she gains more practice in applying her commitments to her instruction.

In general, the preservice teachers in this study did not demonstrate their commitments to antiracist critical pedagogy in similar, patterned ways. Rather, each preservice teacher demonstrated their own strengths in applying antiracist critical pedagogy to their teaching practice; some preservice teachers applied their commitments to transformational curriculum design whereas others presented strategic critical race counterstories about their students. Understanding how preservice teachers realize antiracist critical pedagogy across the curricular, instructional, and personal sites of teacher thinking can inform teacher educators as they support preservice teachers both individually and collectively through teacher education programs. Building on preservice teachers' strategic thinking about antiracist critical pedagogy in one dimension of teaching, teacher educators can support preservice teachers in connecting their commitments across multiple dimensions.

Trends across Salient Sites of Teacher Thinking and Implications for Teacher Education

Interpreting how preservice teachers took up antiracist critical pedagogy across the three salient sites of teacher thinking--curriculum, instruction, and personal beliefs--provides insight into how teacher education programs can support preservice teachers in translating their commitments to antiracist critical pedagogy more consistently and strategically across the three dimensions. Figure 6.9 provides descriptions of what different approaches to antiracism across the curricular, instructional, and personal sites of teacher thinking looked like for this group of preservice teachers.

Figure 6.9: Descriptions of Preservice Teacher Engagement with Antiracism Across the Three Salient Sites of Teacher Thinking

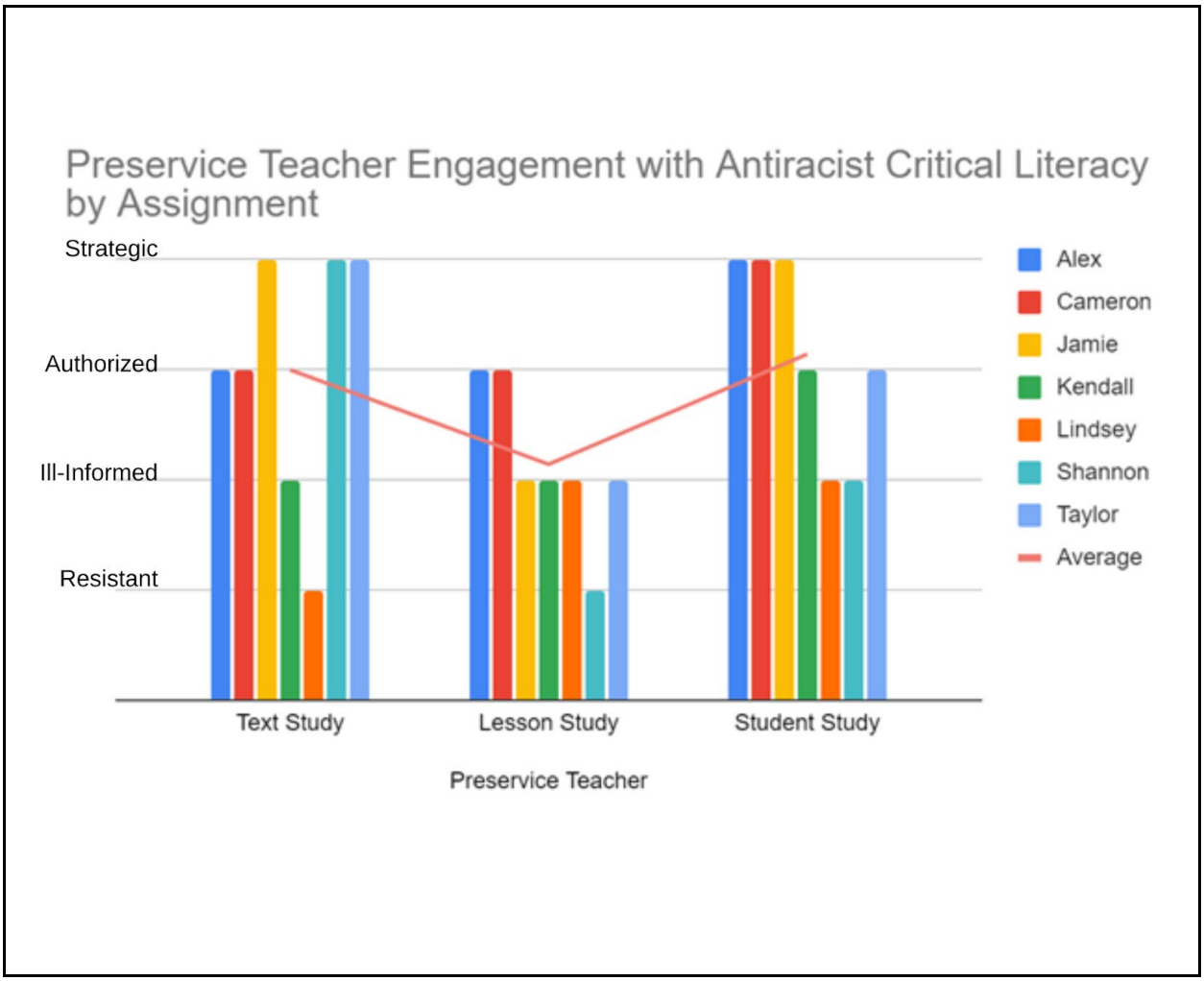
	Resistant	**Ill-Informed**	**Authorized**	**Strategic**
Curriculum (Text Study)	• Perpetuating Harmful Narratives	• Attempting to Move Beyond the Canon	• Including Race as Related • Essentializing Experiences	• Creating Entry Points for Student Connection • Centering the Topic of Racial Justice • Investigating Systemic Oppression
Instruction (Lesson Study)	• Perpetuating the Banking Model	• Separating Task from Purpose • Beginning to Question the Banking Model • Reverting Back to the Banking Model • Celebrating Student Responses	• Applying Instruction to Assessment • Navigating Expectations	

Personal Perspectives Towards Students (School and Student Study)		• Deficit Perspectives towards Students' In-School Lives • Asset Perspectives towards Students' Out-of-School Lives • In-School and Out-of-School Lives Treated as Separate	• Asset Perspectives towards Students' In-School Lives • Asset Perspectives towards Students' Out-of-School Lives • In-School and Out-of-School Lives Treated as Separate	• Asset Perspectives towards Students' In-School Lives • Asset Perspectives towards Students' Out-of-School Lives • In-School and Out-of-School Lives Treated as Interconnected

Examining how preservice teachers demonstrated their commitments to antiracist critical pedagogy through their planning, enactment, and reflections on curriculum, instruction, and personal beliefs provides a holistic portrait of each preservice teachers' thinking about antiracist critical pedagogy that is both dynamic and nuanced. These differences in approaches to antiracism across their teaching practice implies that teachers, teacher educators, and teacher education programs must be specific when stating their commitments to antiracist pedagogy by stating what antiracism looks like.

In this study, this group of preservice teachers collectively engaged differently with antiracist critical literacy across the three dimensions of teaching (Figure 6.10). Preservice teachers overall demonstrated an authorized approach to antiracist critical literacy in the dimensions of curriculum and personal bias and an ill-informed approach to instruction. This finding suggests that preservice teachers need additional support in specific instructional practices to support them in realizing their commitments to antiracist critical pedagogy.

Figure 6.10: Preservice Teacher Engagement with Antiracist Critical Literacy by Assignment



Across the three salient sites of teacher thinking, preservice teachers demonstrated the most individuality and creativity in applying antiracist critical pedagogy to curriculum design and also varied the most in their approaches. All preservice teachers demonstrated the depth and breadth of their disciplinary knowledge through their design of curricular units. Although some preservice teachers demonstrated resistance or hesitance in deviating from the literary canon, all preservice teachers included at least one text that they felt contributed to a multifaceted investigation of an essential question. Teacher education programs can support preservice teachers in their curricular design by training preservice teachers in critical literacy and modeling critical literacy using a variety of texts. Critical literacy is a skill, a process, and a goal for reading the world. Teach education programs can support preservice teachers in applying a

framework of critical literacy to investigations of canonical texts, texts considered "folklore" (Ladson-Billings, 2000, p. 257), contemporary texts, multimedia, and other forms of knowledge.

Across the three salient sites of teacher thinking, preservice teachers needed the most support in the dimension of instruction. Although no preservice teachers demonstrated a strategic commitment to antiracist critical pedagogy, several students communicated a desire to transform their practice while expressing the need for additional support in applied practice. Teacher education programs have a responsibility to support preservice teachers' understandings of transformational instruction, as instruction is the interactional mediator for their beliefs about both curriculum and students. Preservice teachers who demonstrate their commitments to antiracist critical pedagogy while adhering to the banking model of education limit their students' critical inquiry and reading of the world. Teacher education programs can support preservice teachers in their instructional planning and enactment by inviting preservice teachers to critically reflect on their own experiences as learners, asking them to reconsider how familiar and seemingly routine practices might perpetuate the banking model of education. Additionally, teacher education programs can provide both guiding principles for critical pedagogy as well as suggestions for alternative practices that disrupt the idea of teaching as depositing knowledge so that preservice teachers are not unprepared or inexperienced when they interact with students in classrooms.

Across the three salient sites of teacher thinking, preservice teachers demonstrated the strongest commitments to antiracist critical pedagogy in the dimension of personal bias and relationship-building with students. All preservice teachers identified a goal of wanting to build positive, trusting relationships with students. The School and Student Study assignment invited preservice teachers to learn about their students' lives beyond school and make connections to

their learning and literacy within the classroom. Preservice teachers were asked to apply the community cultural wealth framework (Yosso, 2005) to their learning about students and present an asset-based counterstory of a focal student. No preservice teachers were resistant to this task. Although some preservice teachers struggled framing both students' lives within and beyond the classroom in asset-based ways and some preservice teachers viewed students' lives within the classroom as separate from their classroom experiences, all preservice teachers attempted to write asset-based counterstories about their students. Teacher education programs can support preservice teachers in maintaining asset-based perspectives about students by directly addressing how dominant narratives maintain and are perpetuated by bias. By providing frameworks that support critical analysis through application, such as the community cultural wealth model (Yosso, 2005), teacher education programs invite preservice teachers to translate their stated commitments of care about students to direct application to students' literacy and learning.

Chapter 7: Conclusions and Implications

This dissertation study focuses on antiracist teaching and learning in the context of teacher education. Informed by both critical race theory and liberatory pedagogies, this study investigates how teacher educators and preservice teachers demonstrate their commitments to antiracism within and across three salient sites of teacher thinking (Ladson-Billings, 2006). The three questions which guide this study focus on antiracism at the personal, instructional, and curricular levels:

1. *What challenges do teacher educators of color experience in their commitments to antiracist teaching and learning?*
2. *How do preservice teachers' responses to instructional design that is grounded in guiding principles of antiracism demonstrate their preparation for engagement in antiracist teaching and learning?*
3. *How did preservice teachers apply the work of antiracism within the salient sites of curricular, instructional, and personal thinking?*

This chapter summarizes the key findings of the study and identifies implications for future teaching practice. Additionally, this chapter identifies methodological contributions to the field, examines limitations of this study, and addresses implications for future research.

Pedagogical Contributions and Implications for Pedagogical Practice

This work is important in the field of educational studies in considering how teacher educators might prepare preservice teachers to demonstrate their commitments to a more just and equitable system of education. Findings and analysis related to how teacher educators of color

experience challenges to their antiracist commitments provide an examination of the invisible labor of teacher educators of color. Additionally, these results have implications for teacher educators, particularly teacher educators of color, as they prepare for the difficult and complex work of challenging systems of oppression. Findings and analysis related to how preservice teachers respond to invitations for antiracist learning contribute to the field by presenting specific strategies and approaches for supporting race-evasive preservice teachers in initial investigations of antiracism. Findings and analysis related to how preservice teachers demonstrate their commitments to antiracism through curricular design, instruction, and personal perspectives towards students focus on how preservice teachers position themselves within a framework of liberatory pedagogy. These results have implications for how teacher educators support preservice teachers in the development of their teaching philosophies and for how they support preservice teachers in translating these philosophies into practice.

The Personal Site of Teacher Thinking

Findings

This study investigates the personal site of teacher thinking by analyzing the question "What challenges do teacher educators of color experience in their commitments to antiracist teaching and learning?" Data from this investigation showed that preservice teachers positioned their teacher educators of color and scholars of color more generally as unprofessional non-experts through delegitimizing and dehumanizing practices. Towards the teacher educator of color for the course under study, preservice teachers engaged in delegitimizing behaviors such as confusing authority and authoritarianism, delegitimizing teacher feedback, and claiming a lack of clarity and support. Preservice teachers' attempts to delegitimize the teacher educator of color's pedagogy was consistent with a larger pattern of preservice teachers' dehumanization of women

of color as teacher educators and scholars. This pattern was reflected through preservice teachers' dehumanization of another teacher educator of color, women of color in teacher education program leadership positions, and women of color scholars. In contrast, preservice teachers extended humanizing behavior in the forms of compassion and gratefulness when working with white instructors. This contrasting interaction with white instructors demonstrated that preservice teachers were capable of humanizing interactions, and the pattern of their dehumanizing behavior towards teacher educators of color functioned to perpetuate racism and resist antiracist learning. Although generally preservice teachers engaged in delegitimizing and dehumanizing behavior, there were some moments of rehumanizing realization within the classroom space that created foundations for antiracist learning with less resistance.

The duress of enduring persistent delegitimizing and dehumanizing behavior creates harm for teacher educators of color. As a consequence of this ongoing resistance to their persons and pedagogies, teacher educators of color experience fatigue, exhaustion, mental pain, and physical pain. Teacher educators of color must find ways to heal from the harm and pain that results from committing to the work of antiracism, particularly when their classrooms become spaces of racial resistance, aggression, and violence. Working in community can serve as a powerful disruption to the delegitimizing and dehumanizing practices that teacher educators of color experience in their own classrooms. Working in community and solidarity with others can support preservice teachers as they understand antiracism as a legitimate responsibility as individuals and teachers. Beyond the pedagogical implications for supporting preservice teacher learning, working in community and solidarity with others can validate, legitimize, and humanize a teacher educator of color's experience. Additionally, working in community and

solidarity can support teacher educators of color as they heal from the harm and pain resulting from the experiences in their classrooms.

Implications

These findings have implications for teacher education programs, which must do more to promote the antiracist development of preservice teachers while also supporting teacher educators of color as they engage in the difficult and complex work of challenging systems of oppression. Teacher education programs must consider what preservice teacher resistance to antiracism means for students in K-12 classrooms and provide a strategic commitment to preparing antiracist preservice teachers. Beyond the implications for K-12 classrooms, teacher education programs must ask themselves how they are sustaining the professional and personal well-being of teacher educators of color in ways that legitimize, humanize, and acknowledge our work. To support preservice teachers, teacher education programs can legitimize and promote the work of antiracist pedagogy by making specific stated commitments to antiracism, equity, inclusion, and justice. In accordance with these stated commitments, teacher education programs can transform their requirements for certification to reflect these antiracist values. To support teacher educators of color, teacher education programs must consider how to promote sustainable well-being. Teacher education programs can offer institutional and programmatic support for teacher educators of color by providing opportunities for teacher educators of color to work towards antiracist goals in community with their colleagues.

The Instructional Site of Teacher Thinking

Findings

This study investigates the instructional site of teacher thinking by analyzing the question "How do preservice teachers' responses to instructional design that is grounded in guiding

principles of antiracism demonstrate their preparation for engagement in antiracist teaching and learning?" This investigation focuses on four guiding principles of antiracist teaching and learning: shared vulnerability, discomfort and empathy, mutual responsibility, and critical self-reflection. Data analysis for this chapter focused on how preservice teachers resisted and engaged with these four guiding principles and investigated these trends to determine preservice teachers' preparation for engagement in antiracist learning. As almost all preservice teachers demonstrated a resistance to talking about race, this study focuses on their engagement with the four guiding principles of antiracist instruction as a starting point for supporting preservice teachers' foundations for antiracist learning. Preservice teachers demonstrated both resistance and engagement with the four guiding principles across multiple instructional moments. However, some preservice teachers demonstrated more resistance at times or more engagement at times.

Preservice teachers responded in three different ways to the guiding principles of antiracist learning, and their responses demonstrated how they were resistant or prepared to address the topic of race in their own pedagogical practice. One type of response to antiracist learning was surprise, defensiveness, and anger. These preservice teachers demonstrated an openness to shared vulnerability. However, they remained fixated on their own discomfort, which prevented them from taking responsibility for change and moving to future action. A second type of response to antiracist learning was the acknowledgement of the importance for change through critical reflection on their internalized commitments and misalignment with their past behavior. Although these preservice teachers expressed a desire and willingness for change, they focused on how their commitments to antiracism were not realized in the past and needed support in translating their antiracist beliefs into responsibility and action in the present and for

the future. A third type of response to antiracist learning involved identifying concrete next steps for future action. Rather than talking about classroom culture abstractly, these preservice teachers identified specific and actionable ways that they and their peers could create a more respectful classroom climate. As a part of their identification of next steps for future action, these preservice teachers accepted personal responsibility for contributing to the classroom culture and called upon their peers to share in a mutual responsibility for changing the dynamic of the classroom.

Implications

These findings have implications for designing instruction which promotes antiracist teaching and learning, particularly when working with individuals who may be in the early stages of learning about antiracism. In the context of teacher education, teacher educators must first understand preservice teachers' initial preparation for antiracist learning and strategically build on these foundations. When working with preservice teachers who avoid the topic of race and respond to invitations to antiracist learning with surprise, defensiveness, and anger, teacher educators can focus on developing their empathy and provide opportunities for them to practice critical self-reflection. When working with preservice teachers who acknowledge that change is necessary and need support in shifting their stated commitments of antiracism towards action, teacher educators can build on their critical self-reflection and invite preservice teachers to participate in considering how they might take individual and mutual responsibility for change alongside others. When working with preservice teachers who demonstrate their preparation for antiracism by naming next steps for future change, teacher educators can provide opportunities for them to initiate change in the classroom and build coalition within the classroom space for the purpose of antiracist change. Preservice teachers enter their professional preparation courses

with varying degrees of interest and openness to antiracist learning. Although teacher educators may feel discouraged when facing repeated resistance, they can take a strategic approach to promoting antiracist development by responding to how preservice teachers are prepared for antiracist learning as they enter the classroom.

The Curricular Site of Teacher Thinking

Findings

This study investigates the curricular site of teacher thinking by analyzing "How did preservice teachers apply the work of antiracism within the salient sites of curricular, instructional, and personal thinking?" This investigation examined how preservice teachers demonstrated their commitments to antiracism through curricular design; instructional planning, enactment, and reflection; and personal perspectives towards students. Using Skerrett's (2011) framework for approaches to racial literacy as an analytical guide, this study investigated and operationalized how preservice teachers engage with antiracism at the curricular, instructional, and personal levels of teacher thinking. These approaches include "incidental and ill-informed," "apprehensive and authorized," and "sustained and strategic" engagement with racial literacy and antiracism. For the purposes of this study, a fourth category, "reluctant and resistant" was added to the data analysis.

Preservice teachers' curricular design reflected all four of these approaches to antiracist engagement. Preservice teachers who were resistant to antiracism in the dimension of curriculum invited students to investigate essential questions which perpetuated harmful narratives. Preservice teachers who took an ill-informed approach to antiracism in their curricular design stated their goals of challenging dominant narratives of marginalized groups, but the design of their essential questions and text sets were inconsistent with these goals. Preservice teachers who

took an authorized approach to antiracism designed opportunities to investigate the topic of race in their curricular units. However, these preservice teachers either treated race as a topic tangentially related to their curricular design or presented essentialized experiences as representative of entire groups. Preservice teachers who took a strategic approach to antiracism created entry points for students to connect with their curricular units, centered the topic of racial justice, and invited students to investigate systemic oppression.

Preservice teachers' instructional planning, enactment, and reflections reflected resistant, ill-informed, and authorized approaches to antiracism. Preservice teachers who were resistant to antiracism privileged and perpetuated the banking model of education through their instructional practice. Preservice teachers who took an ill-informed approach to antiracist instruction often identified a critical or antiracist goal for their teaching. However, often these preservice teachers demonstrated inconsistencies between their goals and their instructional enactment. Evidence for these inconsistencies were preservice teachers' separate thinking about instructional goals and tasks, their commitment to the banking model in their instructional design, their reversion back to the banking model of education during their lesson enactment, and their lack of preparation for responding to students as participants in the classroom space. Preservice teachers who took an authorized approach to antiracist instruction designed their lessons around critical essential questions and built their lessons around students' engagement. These preservice teachers committed to critical pedagogy in their instruction, but either defaulted to authoritarian assessment or were limited in how to enact their commitments based on the expectations of the mentor teachers' classrooms.

Preservice teachers demonstrated their personal perspectives towards students through the creation of counterstories representing students' literacy and learning skills and interests

beyond the classroom in asset-based ways. Through their learning about students and the creation of counterstories, preservice teachers demonstrated ill-informed, authorized, and strategic approaches to antiracism. Preservice teachers who created ill-informed counterstories about their students wrote about their students' lives beyond the classrooms in asset-based ways, but they maintained a deficit perspective of students within the classroom and privileged these deficit perspectives to describe their focal students as learners. Preservice teachers who created authorized counterstories about their students wrote about their students' lives within and beyond the classroom in asset-based ways. However, these preservice teachers maintained the boundaries between students' lives beyond school and their literacy and learning within the classroom, treating these two contexts as separate and not interrelated. Preservice teachers who created strategic counterstories about their students different from preservice teachers who took an authorized approach in that they wrote about students' lives, learning, and literacies beyond school as relevant to the classroom context. These preservice teachers maintained asset-based perspectives of students, viewed the work of learning about their students as central to their literacy and learning in the classroom, and often examined how school systems and structures prevented students from demonstrating their skills, knowledge, and learning.

Implications

These findings have implications for how teacher educators can support preservice teachers as they develop their commitments to antiracism. For preservice teachers who may be resistant to antiracism or take an ill-informed approach to issues related to race, teacher educators can promote foundational understandings of critical pedagogy and antiracism. By developing these foundational understandings, preservice teachers can critically reflect on their own practices and identify moments where their own thinking about teaching might perpetuate

harmful, oppressive, or racist norms. For preservice teachers who take an authorized approach to antiracism, teacher educators can offer strategic support that guides preservice teachers to translating their commitments to antiracism into practice. In this study, preservice teachers who took an authorized approach expressed a hesitant desire to highlight race in their curriculum, instruction, and personal reflections. By providing specific examples of what antiracism looks like in practice, teacher educators can support these preservice teachers in engaging courageously and consistently with topics related to race. For preservice teachers who strategically engage with antiracism through their pedagogy, teacher educators can invite them in planning how to continue this work in ways that are sustainable.

These findings also have implications for supporting preservice teachers as they work to realize their commitments to antiracism in their curricular design, instructional planning, and personal perspectives towards students. In this study, preservice teachers demonstrated the most individuality and creativity in applying antiracist critical pedagogy to curriculum design and also varied the most in their approaches. To support preservice teachers as they develop curricular units around questions, topics, and themes which disrupt racism and dominant norms, preservice teachers can provide examples and model critical literacy using a variety of texts. In this study, preservice teachers needed the most support in the dimension of instruction. To support preservice teachers in applying antiracist critical pedagogy to their own instructional practice, teacher educators can invite preservice teachers to critically reflect on their experiences as learners, examine guiding principles for critical pedagogies, engage them with examples of alternative pedagogical practices which disrupt the banking model of education, and provide opportunities for them to practice their developing skills. In this study, preservice teachers demonstrated the strongest commitments to antiracist critical pedagogy in the dimension of

confronting personal bias and developing relationships with students. All preservice teachers expressed building positive, trusting relationships with their students as one of their primary goals and purposes. Teacher educators can support preservice teachers in translating their stated commitments of care about students to their work as teachers. Preservice teachers expressed an interest in learning about students' lives beyond school, and teacher educators can support preservice teachers in connecting students' lives beyond school to their literacy and learning within the classroom.

Methodological Contributions

One methodological contribution of this work is the alignment of theory and pedagogy in both course design and methodological approach. I designed this course to promote preservice teachers' understandings of pedagogical frameworks such as liberatory pedagogy, critical pedagogy, and culturally responsive pedagogy. Using these same pedagogical frameworks as a lens of analysis along with critical race theory, I analyzed preservice teachers' antiracist preparation, learning, and development. Applying these frameworks of analysis revealed preservice teachers' preparation for antiracist learning as they entered the course, the alignment of their stated commitments to antiracism in their embodied practice, and foundational strengths to build upon in future learning. Applying liberatory pedagogical frameworks and critical race theory to preservice teachers' engagement with antiracist learning revealed how preservice teachers were responding to the responsibility of antiracist teaching and learning within and across key dimensions of teaching. This methodological stance allowed me to learn which aspects of the course preservice teachers responded to with resistance, acceptance, and engagement. Engaging this methodological stance allowed me to respond to preservice teachers and develop my own practice to support their learning.

A second methodological contribution of this work is the practice of first-person inquiry as autoethnographic counterstorytelling. Although this methodological approach is foregrounded in the investigation of a teacher educator of color's thinking about teaching at the personal level, this methodological stance is imbued throughout this study. I designed this study as an investigation into antiracist teacher education with a focus on teacher educators of color and preservice teachers. As a method, first-person inquiry allowed me to design this study grounded in questions of practice and investigate otherwise invisible aspects of the experience of antiracist teaching and learning, such as how preservice teacher resistance to antiracism presents particular challenges to teacher educators of color. Informed by autoethnographic methods, I attended to my existence as both an insider and an outsider within my own classroom both to learn about applications of antiracism to my own practice and to better understand how preservice teachers were conceptualizing antiracism in their own thinking about teaching through investigation of many ethnographic moments for the purpose of creating a larger ethnographic picture. The findings of this investigation are presented as a counterstory, one which elevates the voices and experiences of teacher educators of color for the purpose of disrupting dominant and oppressive norms and narratives of schooling. The interweaving and layering of these methodological approaches allowed me as a researcher to investigate the phenomenon of antiracist teaching and learning broadly while also allowing me to telescope my gaze to personal, interpersonal, or societal levels.

Limitations and Future Directions

This section will address one unanticipated challenge of this study as well as three limitations with implications for future research. One unanticipated challenge of this study was that I served as both the researcher and the instructor for this course. As a woman of color

investigating resistances to antiracist learning, I had not anticipated how revisiting moments of racial resistance for the purpose of analysis might present new challenges during the research process. Although applying a critical race lens to the analysis of these moments validated the harm that I experienced as the instructor, as a researcher, I was subject to continuous reexposure to moments of racial resistance, aggression, and violence directed towards me. Although the field of teacher education would benefit from more first-person inquiries of teacher educators of color engaging in antiracist work, these contributions to the field are not without additional labor from teacher educators and research of color.

The first limitation is that not all preservice teachers enrolled in this course consented to participate in the study for the investigation of each research question. As a consequence, this study does not reflect the experience of the course as a whole. This course had more preservice teachers who were men and more preservice teachers who were white than are represented in this study. Additionally, the focal participants of the embedded case study were determined based on their language about race, and the analysis of their language of race was based on their writing for course assignments. Using preservice teachers' language about race as the criteria for selecting the embedded sample meant that the starting point of this investigation was preservice teachers' understandings, acceptances, and resistances towards topics of race, racism, and antiracism. Future studies might consider different starting points for investigations into preservice teacher antiracist learning. For example, an alternative starting point might be preservice teachers' self-perceptions of their commitments to antiracism with an investigation into how they realize these self-perceptions and stated commitments to antiracism in their teaching practice.

The second limitation of this study is that the design of the course and the design of the study foregrounded investigations into individual dimensions of teaching when in practice, these dimensions are interrelated and overlapping. By attending to how preservice teachers demonstrate their commitments to antiracism through their curriculum, instruction, or personal perspectives towards students, this study does not address how preservice teachers operationalize their commitments to antiracism within and across moments of educational practice. Additionally, the data for this study is based on preservice teachers' course assignments and participation in class discussion. Although these sources of data reflect preservice teachers' emerging and developing pedagogies, this study focuses on preservice teachers' preparations for antiracist teaching and learning rather than their engagement with and enactment of antiracism within a classroom space.

The third limitation of this study is its duration. This study focuses on one course in one semester of a teacher education program, using the first class session and the final class session as the boundaries of the study. Future studies might situate preservice teachers' experiences in a teacher education course more broadly within a semester-long or program-long learning experience. Such studies might investigate how preservice teachers are prepared before this course and supported afterwards in their antiracist learning. Additionally, future studies might consider how antiracist learning in a single course reinforces or disrupts the cultural norms of the institutional context. Furthermore, this study focuses on preservice teacher preparation for antiracist learning and not on how they translate their antiracist learning once they enter the professional field. Future studies might follow preservice teachers from their teacher education courses through their student teaching practice or even through their first or initial years of teaching to follow preservice teachers' antiracist teaching and learning trajectories.

Concluding Statements

> *"No matter how a child joins your family, their presence changes all the rules; they move into your heart and build new rooms, knock down walls you never knew existed. This is why new parents crave reassurance more than anything else: We tell ourselves, and want others to tell us, that we're going to be wonderful parents. That our children will be happy. That their suffering will be light—or at least, never of a kind we cannot help them through. We have to believe these things, promise ourselves we'll meet every challenge, or we'd never be brave enough to begin."*
>
> --Nicole Chung, *All You Can Ever Know*[48]

Nicole Chung writes about the responsibility of being a parent, and to me, her words resonate the importance of being a teacher. As teachers, students enter our classrooms and our hearts not by choice but by some degree of chance, and our responsibility is to care for them, to prepare them to thrive and to flourish in a world that may not treat them with such care, and to become better versions of ourselves in the process. Freire (2005) calls for education as the practice of freedom to be a "quest for mutual humanization" (p. 75), an idea that hooks (1994) describes as "self-actualization" (p. 18) and that Love (2019) conceptualizes as "the work of mattering to one another" (p. 8). Education as the practice of freedom is challenging work. As teachers and teacher educators, we must hold steadfast in our priority of care for students in K-12 classrooms. We must remember to teach with urgency, to teach with compassion, and to teach to empower. We must embrace students' wholeness while preparing them for a world that may not. We must believe that every moment matters and that every student is worth teaching. We must maintain our hope that the world will not always be cruel and that we have the capacity to make that difference. As teachers, we can disrupt the cruelty of the world and its reflections in schools by engaging in education as the practice of freedom. To apply the words of Nicole Chung, "We

[48] Chung, N. (2018). *All you can ever know.* Catapult.

have to believe these things, promise ourselves we'll meet every challenge, or we'd never be brave enough to begin."

Although a goal of this study was to surface the challenges of antiracist teaching and learning, I offer a reminder that this study is limited to one moment in time and that each person represented in these pages will always have the opportunity for a brave new beginning. Alex, Cameron, Jamie, Kendall, Lindsey, Shannon, and Taylor--and I--will always be striving to be wonderful teachers, and antiracism must therefore always be a part of our purpose. As we think about how to care for students in our classrooms and how to realize our commitments to antiracism through our practice, we share a responsibility to shift our attention away from our intentions of equity towards the impact that racially uninformed practices have in our classrooms. For students in schools who may not see themselves, their experiences, or their perspectives represented in the curriculum, we have a responsibility to include and honor a diversity of knowledges. For students who may experience school as a place of oppression, we have a responsibility to transform our instructional and interactional practices to be humane, inclusive, and responsive. For students who pass through our classrooms with invisibilized loves, literacies, and learning, we have a responsibility to acknowledge and understand who they are, to invite their wholeness into our classrooms, and to recognize and celebrate how they choose to move through the world. Teachers and teacher educators must remain encouraged, hopeful, and committed to the work of antiracism, and most importantly, we must not be afraid to begin and continue this work.

Appendices

Appendix A

Assignment 1: Text Study Guidelines

For this assignment, you will be designing a small text set (three total texts: one core text and two supplementary texts) that support students' learning of skills and concepts. This text study assignment provides you with an opportunity to practice designing curricular units. As you design your text set, you might envision your current field placement as the context, but you might also envision a future possible placement as the context.

Notes:

- You are expected to have read all of the texts that you select for your text set.
- Create an Appendix for this assignment and include your texts and/or information related to your texts. For longer texts you may only be able to provide publication information. For excerpt from texts, you may only be able to provide chapters, page numbers, or timestamps. For shorter texts, you may be able to include the entire piece.
- You may choose to include a list of additional texts that you would like to include in your text set. You are not required to analyze these additional texts as a part of your assignment.
- You may choose to include potential instructional activities that support the learning of these texts, but please note that designing instructional activities is not the focus of this assignment.

1.1 Provide an introduction and rationale for your text set. What is the essential question or big idea that this text set helps us to investigate? Why is this essential question or big idea important?

Core Text

Identify one core text for your text set. This core text might be a text that is a commonly taught for a particular grade or content area, a text that is a requirement at your field placement site, a text that you will be teaching at some point this year, or a text that you would like to teach one day.

2.1 Provide a brief overview of your core text. Provide a brief (one or two paragraph) summary of your core text. After you provide a brief summary, provide an overview of your text that connects the content (plot/character/setting/theme/genre/etc.) to your essential question. Why is this particular text appropriate for investigating this essential question?

2.2 Discuss the content of the text. Use the following questions to guide your discussion.

- What are the key ideas of concepts in the text?

- What are the key words or technical terms in the text?
- What other texts (e.g., allusions/references to other texts, graphics or figures, etc.) are embedded in this text? How do these texts contribute to the meaning of the work?
- What connections to culture, race, ethnicity, class, gender, or sexual orientation might a reader make with this text?
- What concepts in this text might be challenging for students?

2.3 Discuss the complexity of the text. Use the following questions to guide your discussion.

- What is the structure and tone of this text?
- What text structures (e.g., narrative, cause-effect, etc.) can you identify?
- How would you assess the organization and flow of ideas within this passage?
- What knowledge does the author seem to assume that a reader will bring to this text?
- What is the readability of this text?
- What features of this text might be challenging for students?

2.4 Discuss the merit of the text. Use the following questions to guide your discussion.

- What strengths do you see in the text?
- What weaknesses do you see in the text?
- What is the reputation of this text? For example, is this text considered a part of the canon? Has this text been recognized with any awards? Has this text been banned in particular places?
- What are some of the benefits of teaching this text in a K-12 setting?
- What are some of the challenges of teaching this text in a K-12 setting?

Supplemental Texts

3.1 Provide a brief overview of each supplemental text. Provide a brief (one or two paragraph) summary of each supplemental text. After you provide a brief summary, provide an overview of your text that connects the content (plot/character/setting/theme/genre/etc.) to your essential question *and* to your core text. Why is this particular text appropriate for investigating this essential question? How does each supplemental text support investigating this essential question in a way that is different from your core text or other supplemental texts?

3.2 Discuss the content of the text. Use the following questions to guide your discussion.

- What are the key ideas of concepts in the text?
- What are the key words or technical terms in the text?
- What other texts (e.g., allusions/references to other texts, graphics or figures, etc.) are embedded in this text? How do these texts contribute to the meaning of the work?
- What connections to culture, race, ethnicity, class, gender, or sexual orientation might a reader make with this text?
- What concepts in this text might be challenging for students?

3.3 Discuss the complexity of the text. Use the following questions to guide your discussion.

- What is the structure and tone of this text?
- What text structures (e.g., narrative, cause-effect, etc.) can you identify?
- How would you assess the organization and flow of ideas within this passage?

- What knowledge does the author seem to assume that a reader will bring to this text?
- What is the readability of this text?
- What features of this text might be challenging for students?

3.4 Discuss the merit of the text. Use the following questions to guide your discussion.

- What strengths do you see in the text?
- What weaknesses do you see in the text?
- What is the reputation of this text? For example, is this text considered a part of the canon? Has this text been recognized with any awards? Has this text been banned in particular places?
- What are some of the benefits of teaching this text in a K-12 setting?
- What are some of the challenges of teaching this text in a K-12 setting?

Conclusion

4.1 Write a few concluding remarks on your text set as a whole. What are some of the strengths of combining these particular texts in a unified text set? What are some of the gaps in this text set that additional texts might help to address? How does this text set reflect your personal interests, your literary interests, or your strengths as a literacy instructor?

Appendix B

Assignment 1: Text Study Checklist

	Unclear	Developing	Strong	Comments
Introduction				
Provides a curricular context for the text set				
Provides a classroom context for the text set				
Presents essential questions that are clear and focused				
Provides a compelling rationale for essential questions				
Core Text				
Presents a concise, self-created summary of the text				
Summary focuses on making a connection to essential question				
Provides an argument as to why this text is uniquely positioned to support students with this inquiry				
Provides an analysis on at least two of the six dimensions of literacy (reading, writing, speaking, listening, viewing, visually representing)				
References metrics for determining the appropriateness of this text for a particular age range (lexile level, rating, etc.)				

Makes an argument for the appropriateness of this text for a particular age range that is connected to content				
Demonstrates knowledge of how this text is positioned in relationship to the literary canon, literacy awards, etc.				
Incorporates relevant references to scholarship				
Supplemental Text 1				
Presents a concise, self-created summary of the text.				
Makes a connection to essential question				
Makes a connection to the core text				
Provides an argument as to why this text is uniquely positioned to support students with this inquiry				
Provides an analysis on at least two of the six dimensions of literacy (reading, writing, speaking, listening, viewing, visually representing)				
References metrics for determining the appropriateness of this text for a particular age range (lexile level, rating, etc.)				
Makes an argument for the appropriateness of this text for a particular age range that is connected to content				
Demonstrates knowledge of how this text is positioned in relationship to the literary canon, literacy awards, etc.				
Incorporates relevant references to scholarship				
Supplemental Text 2				
Presents a concise, self-created summary of the text.				
Makes a connection to essential question				

Makes a connection to the core text				
Provides an argument as to why this text is uniquely positioned to support students with this inquiry				
Provides an analysis on at least two of the six dimensions of literacy (reading, writing, speaking, listening, viewing, visually representing)				
References metrics for determining the appropriateness of this text for a particular age range (lexile level, rating, etc.)				
Makes an argument for the appropriateness of this text for a particular age range that is connected to content				
Demonstrates knowledge of how this text is positioned in relationship to the literary canon, literacy awards, etc.				
Incorporates relevant references to scholarship				
Conclusion				
Makes a compelling argument for the relevance of your essential question to beyond-school contexts				
Makes a compelling argument for the reading of your texts to beyond-school contexts				
Identifies strengths in your text set and makes a compelling argument for how each text allows for particular perspective taking for your essential questions				
Identifies gaps in your text set and considers possible additions				
Makes a connection to personal identity, interests,etc.				
Includes a variety of text media, genres, and formats that provide students different ways to access your essential questions				
Includes a variety of texts that are both canonical and non-canonical that allow students to explore your essential questions for purposes beyond school				

Appendix C

Assignment 2: Lesson Study Guidelines

For this assignment you will be planning a one or two-day lesson in conjunction with your attending teacher's unit plans. You will plan the lesson during your first month (September) in the class and you will enact your lesson in the second month (October). This is a collaborative effort, so you will need to find ways to logically organize and share the workload.

Your lesson study focuses on three phases of a lesson sequence: before (planning), during (instruction), and after (reflection). All three phases are important to designing, enacting, and revising the practice of teaching. Descriptions of the three parts of this study are described below.

Part 1: Before (Planning)

Lesson Context

1.1 Classroom Context Please describe the *classroom context* of your lesson. In describing your classroom context, please include the following information:

- course title and grade
- approximate age of students
- date of lesson
- length of class period (or length of your lesson, if different)

Within this section, please describe what you know about your students in terms of the background, social, and cultural factors (e.g., gender, ethnicity, socioeconomic status, sexual orientation) that might mediate their learning of the particular concept you hope to teach. For example, you might write about how their age and the experiences they've had thus far in life might shape their learning of the concepts and texts you are planning to teach.

1.2 Please describe the *curricular context* of your lesson. In describing your curricular context, please include the following information:

- curricular unit
- review of the previous lesson's content
- preview of the next lesson's content

Within this section, please describe what you know about your students' experience and/or expertise with the text, content, and/or skills you are teaching. Discuss how what you know about your students informs how you will approach your teaching. Discuss the supports students will need to enact successfully the instructional activities you are planning.

Lesson Rationale

1.3 Please provide a brief explanation of the concept you are teaching and a rationale for teaching this concept. Explain the defining ideas, connections, and contexts of the contents you intend to teach. *What driving questions are you using to engage students?* Explicitly identify the driving question behind this lesson. Explain how this problem, question, or big idea is directly aligned with the concepts you are teaching. Why is your driving question important?

Part 2: During (Enactment)

The lesson format you will use will be addressed in your Practicum (EDUC-307/650) course. Use your Practicum course requirements to make sure you've included everything you need in the plan you submit.

Included in the Appendix is an *optional* lesson plan template for completing the EDUC-402 Assignment #2 Lesson Study.

2.1 Provide a list of essential questions and student learning objectives for the lesson. Provide a rationale for these essential questions and learning objectives.

2.2 Align your lesson with curriculum standards. You may use the Common Core State Standards or the state standards for a state of your choice. Provide a rationale for your alignment to particular standards.

2.2 Outline and describe at least three learning activities for your class session. Provide a rationale for using these particular activities in your instruction. How do these particular activities support the skills and content that are a part of your lesson?

For each activity, explain . . .

- Exactly what you will do in the activity.
- All questions you will ask students to check for and/or expand understanding
- How you will transition from one activity to another.
- The routines and/or literacy strategies that you will use.

Consider how you can provide specific instructional information for your class activities. For example, if you plan to "have a discussion," provide evidence that you have a plan for initiating, facilitating, and wrapping up a discussion. What would you say or ask to start the discussion? Do you have particular strategies for engaging as many students as possible in the discussion (Think-Pair-Share, Jigsaw, Fishbowl, etc.)?

2.3 Describe the ways that you will find out what students have learned from this lesson. How will you assess students' learning *during* and *after* the lesson?

2.4 Connect your instruction to the National Council of Teachers of English (NCTE) standards for professional practice. How does the lesson that you have designed and planned fulfill these professional standards. Remember that these standards apply to *you* as a teaching professional.

Part 3: After (Reflection)

3.1 Lesson Reflection
Reflect on the enactment of the lesson. To prompt your reflection consider the following questions:

- How clear was your presentation of rationale and objectives? Where/when did you struggle to explain things? Where/when did you feel especially successful?
- What challenges did the students face as they worked through the lesson with you? What do you think contributed to these those challenges (e.g., abstract concept, difficult text, student ability, your own ability, motivation, etc.)? How do you know? What did you try to do about the challenges? What would you do next time to address the challenges?
- What were some of the students' successes?What do you think contributed to these successes?
- What did the students learn? How do you know this?

3.2 Individual Reflection
Reflect on your experience teaching the lesson. To prompt your reflection, consider the following questions:

- How would you assess your role in the teaching? Try to consider not only what you did but also on what your students appeared to learn.
- What did your attending teacher think of your plan and of your teaching?
- What will you take away from this experience into your next teaching experience?
- What role did you play in the lesson planning? What parts of the lesson did you teach?

Appendix: Optional Lesson Plan Template

The lesson format you will use will be addressed in your Practicum (EDUC-307/650) course. Use your Practicum course requirements to make sure you've included everything you need in the plan you submit.

The following lesson plan template is an *optional* lesson plan template for completing the EDUC-402 Assignment #2 Lesson Study. You may use this template to respond to Part 2: During (Instruction) for this assignment.

Lesson Component	**Lesson Details**	**Rationale**
Essential Questions	*Essential Questions:*	
	Learning Objectives:	
	Common Core State Standards: **See attached document**	

	Michigan (or Other State Standards): **See attached document**	
Materials	*List:* **See attached document**	*Attach texts* *Attach other scaffolding materials*
Activities	*Activity 1 (Description + Time):* **See attached document**	
	Activity 2 (Description + Time): **See attached document**	
	Activity 3 (Description + Time): **See attached document**	
	[Add Rows for Activities]	
Assessment		
NCTE Standards: http://www.ncte.org/standards	*NCTE Standards:*	Reflection/Rationale

Appendix D

Assignment 2: Lesson Study Checklist

	Unclear	Developing	Strong	Comments
Part 1: Planning				
Provides a curricular context for the text set				
Provides a classroom context for the text set				
Demonstrates professional knowledge of field placement context				
Presents essential questions and learning objectives that are clear and focused				
Provides a compelling rationale for essential questions and learning objectives				
Part 2: Instruction				
Provides a list of essential questions and learning goals for the lesson				
Provides a rationale for essential questions and learning goals				
Aligns the lesson with Common Core State Standards (CCSS)				
Provides a rationale for alignment with CCSS				
Identifies and describes Learning Activity 1				

Provides a rationale for Learning Activity 1 that includes a connection to students' previous learning and/or classroom routines				
Identifies and describes sLearning Activity 2				
Provides a rationale for Learning Activity 2				
Identifies and describes Learning Activity 3				
Provides a rationale for Learning Activity 3 that includes a connection to students' upcoming learning and/or classroom routines				
Includes approximated times for learning activities				
Identifies and describes how students will be assessed on what they have learned				
Provides a rationale for this assessment				
Connects instructional plan to professional standards set by the National Council of Teachers of English (NCTE)				
Provides a rationale for these professional standards that focuses on instructional design rather than student engagement				
Part 3: Reflection				
Organized chronologically in alignment with the lesson plan				
Includes internal monologue of teacher thinking in particular moments of instruction that revisits essential questions and/or activity rationale				
Identifies at least one discretionary space (moment of decision-making) from lesson enactment				
Provides an analysis of at least discretionary space				
Discusses successes of the lesson enactment and identifies strengths as a teacher				
Discusses challenges of the lesson enactment and identifies areas for improvement as a teacher				

Addresses mentor teacher and/or field instructor feedback on lesson enactment (if observed)				
Appendix: Additional Materials				
Provides relevant additional materials related to the content focus of the lesson (presentation slides, text excerpts, citations for larger texts, etc.)				
Provides relevant additional materials related to instructional activities (graphic organizers, worksheets, writing prompts)				

Appendix E

Assignment 3: School and Student Study Guidelines

For this assignment, you will share information about the context of your field placement site (School Study) and you will work to build a positive and professional relationship with one particular learner (Student Study).

Part 1: School Study

Demographic Information

1.1 At the beginning of the semester, you will collect demographic information about your field placement site. You should work to collect information about your school site and about your individual classroom contexts.

Narration

1.2 After your first week in your field placement, you will write a brief narration ("First Days First Impressions") describing your early experience in this context. What do you notice about this school/classroom? How would you describe the culture of this school/classroom? How is this educational setting similar to or different from your own educational experiences?

1.3 Towards the end of the semester, you will be asked to revisit your "First Days First Impressions" narration and to add a response to your earlier self about what you have learned about your field placement site.

Presentation

1.4 Please prepare to share portions of your School Study with the class.

Part 2: Student Study

Working to build a positive and professional relationship with your students is an ongoing task. You should start this work the moment that you enter your field placement. Your final assignment is a concluding write-up of all that you have learned about a particular student over the course of the semester.

Throughout the course of the semester, you should consider the following questions: What are the ways that we learn about our students? How does what we know and learn about students shape our planning and teaching? Embedded in your discussion should be an identification of the ways in which you learned about your student without disrupting instruction. For example, practicing teachers are not able to remove a student from instruction to conduct an interview. They may learn about students during class-change conversations, through student writing, by observing students' engagement with peers, or through other approaches.

Note: Please use a pseudonym when writing about your student.

2.1 Provide an introduction to your focal student. You may choose to present demographic or background characteristics and discuss these characteristics as relevant to the larger learning context. Why did you choose to focus on this student?

2.2 Describe your assessment of the students' literacy skills (reading, writing, speaking, listening, viewing, and visually representing). You may choose to describe your focal student's engagement with literacy across multiple contexts (in-school contexts and beyond school contexts). Given your assessment of the student, what would you recommend to support and enhance the students' capacity for literacy practice?

Suggestions for learning about students' literacy skills:

- Observe how this young person acts, talks, and uses literacy in your field placement classroom. As you observe, you should look for ways that various forms of representation (both print and non-print) are used to communicate ideas and information and to express feelings and identities. This observation can take place in the classroom, in the school cafeteria, in the hallways during passing periods, or in an after-school setting.
- Have a conversation with this young person. You may have some questions that you want to ask the student. If you are not able to interview a student during the school day, you might ask a student to complete a survey.
- Review this young person's engagement with literacy in the context of your field placement. As a part of this work, you may want to read as much of the student's written work as possible, give feedback that will help the student improve, and analyze the writing in terms of what it tells you about what your next instructional move should be. You may choose to include an Appendix that includes a writing sample from the student.
- Seek the student perspective. What does this young person think about themselves as a learner? What do they see as their strengths and challenges as related to literacy? How do they see themselves in the context of this school or this classroom?

2.3 Attend to the young person's strengths using Yosso's (2005) model of Community Cultural Wealth to guide your discussion. Yosso describes six forms of capital (aspirational, linguistic, social, navigational, familial, and resistant). Based on what you know about this student in beyond-school contexts, provide a brief description of this student using strengths-based language.

2.4 Reflect on how your learning from this assignment might inform your future practice as a classroom teacher.

Appendix F

Assignment 3: School and Student Study Checklist

	Unclear	Developing	Strong	Comments
Part 1: School Study				
Provides complete demographic information for school (class optional)				
Provides brief narration of first impressions at placement				
Provides brief narration of ending impressions of placement				
Final reflection addresses points from initial reflection and directly responds to earlier thinking				
Study should show how thoughts, perceptions, and feelings of teaching have grown and developed over the semester				
Part 2: Student Study				
Provides sufficient demographic and background information with connection to learning context				
Rationale for choosing this student				
Includes your own and the student's assessment of their literacy skills				
Provides description of student's engagement and interest in literacy across multiple contexts				
Makes instructional and supportive recommendations for student				

Identifies strengths relevant to student's academic context				
Uses at least 4 forms of capital based on Yosso's model				
Uses asset-based language to discuss student's forms of capital				
Adeptly analyzes student's capital, thoughtfully and critically tying material examples of CCW capitals to Yosso's critical framework				
Explanation/Analysis of CCW 1				
Explanation/Analysis of CCW 2				
Explanation/Analysis of CCW 3				
Explanation/Analysis of CCW 4				
Explanation/Analysis of CCW 5 (optional)				
Explanation/Analysis of CCW 6 (optional)				
Recommends support for improvement in literacy (reading, writing, speaking, listening, viewing, visually representing)				
Demonstrates interacting with student				
Provides specific observations about student literacy engagement in the classroom/academic work				
Includes evidence inside of an analysis of student's literacy				
Part 3: Reflection				
Critical reflection on successes and challenges				
Acknowledgement of perspective shifts and growth over the course of the project and semester				
Connection to personal instructional values				

Clear link between student study and future practice				

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